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BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis

RELIGIOUS CONCEPTS ~~IONS~~ CONTAINED IN
THE POETRY OF ^{CERTAIN AMERICAN} ~~ADOLESCENTS~~ HIGH SCHOOL STUDENTS

Submitted by

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(A. B., Ohio Wesleyan University, 1929)

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***** August 10th, 1911

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A. DEVELOPMENT OF ADOLESCENT WRITING IN RECENT YEARS

Several years ago little thought or attention was given to the poetic or prose writings of adolescents. To be sure, teen-age boys and girls composed poems and essays for their own amusement and emotional outlets, but rarely were these for the public eye. The New England poet, Emily Dickinson, wrote many of her fine poems during her teen years. The well-known "Thanatopsis" was written by William Cullen Bryant at the age of nineteen. For the most part, adults considered adolescents as silly and imaginative children, knowing little about the vicissitudes and problems of life.

Fortunately, this attitude is gradually changing. Mr. Hughes Mearns, head of the Lincoln School in New York city, has done much to champion the cause of youth in this line of endeavor. In this school sympathetic teachers and adults have helped adolescents in their writing. The results of this creative atmosphere have been published in two volumes, Creative Youth and Creative Power, edited by Mr. Mearns. Since that time other studies and publications of adolescent writing have been made.

In the year 1927 Miss Mabel Mountsier, edited Singing Youth, which is an anthology of poems written by children and adolescents from all parts of the United States and England. This likewise has helped to create more interest in the writings

of adolescents.

Miss Nellie B. Sergent, a high school teacher, made a study of the poetry written by high school students in the year 1929. Her findings were published in the Progressive Education Magazine for September, 1929. She says in part:

"In making this survey of poetry in high schools for the writing of this article, I have found that a great deal of excellent work has been done, and I am sure that I have not found all of it. My collection includes more than thirty schools representing fifteen states. Sixteen of these schools have published volumes of verse, some of which surpasses most of the private school and college anthologies that I have seen."(1)

Each year finds more schools publishing volumes of poetry and prose that young students have written. One adult in the Introduction of one of these volumes has said:

"From the beginning man has responded to what has been about him and within him through the medium of song. He has sung his experiences, his doubts, his desires, his loves, his antagonisms, his hopes. He has sung, too, to answer for himself questions of conduct and human relations--to solve, at least temporarily and for himself, if for no one else, the immediate and sometimes the more ultimate problems of life. These songs that man has sung have corresponded to his moods and have paralleled the movement, the rhythm of the phases of life with which he was concerned and about which he was troubled."(2)

Hoping that the poems adolescents have written will show something of their ideas and attitudes on religious sub-

(1) "High School Poets", Progressive Education Magazine, Vol.VI, No. 3, p.268.

(2) Induction in John Burroughs School Anthology, p.vii.

jects, we begin this study.

B. PURPOSE AND SCOPE OF THE STUDY

We are undertaking as our problem the collection of adolescent poetry as a basis for studying certain religious conceptions of adolescents. There are three main divisions to the study that interest us. First, we shall be interested in finding poems that reveal adolescent ideas of God. In the second place, we shall endeavor to see whether their poetry reveals any conceptions of Christ and Christian principles of life. And finally, we shall search their poetry for ideas of death and immortality.

In gathering material for this subject, no definite limits were set, except the limit of confining the poems collected to adolescent writers. The scope was made as broad as possible; it included contributions from all kinds of public and private schools and from all parts of the country, with the hope that this study would thus become a fairly accurate index of what modern American adolescents are thinking and writing about these three great religious conceptions.

C. METHODS OF COLLECTING POEMS

The poetry material for this study was obtained by three methods:

- (1) A form letter was sent to both public and progressive schools, asking for any available material. The

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letter stated the interest in religious poetry. Some of the schools sent just religious poems, others sent complete anthologies or other available material. The letters were sent to all parts of the country, in order that the study might be representative of the country as a whole, and not just one particular section. Chart No. 1 shows the states represented in the study. Both public and progressive schools are represented, also a few junior high schools, and two Catholic institutions. Letters were sent to seventy-five schools through the country. Replies were received from thirty-six of the schools. Some of the letters stated that they did not have any available material, and a few of the progressive schools to which letters were sent proved to be for elementary grades only, and so their poems could not be used in this study. There are twenty-five schools represented in the study. See Chart No. 2 for a list of schools, their location, and the number of poems from each used in the study.

(2) A second method of getting material was through magazines and anthologies in libraries. Some religious poetry was taken from Creative Youth, Singing Youth, and Miss Sergeant's article in the Progressive Education Magazine for September, 1929. A few poems were obtained from Magazine World, a monthly magazine that gives a section to the creative writing of high school students. Two poems were also found in the Epworth Herald. In order to ascertain whether the material

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was by adolescents, a letter was sent to the editor of the magazine.

(3) Through certain members of a seminar class at the School of Religious Education, Boston University, some material was obtained, and information given of possible sources for work of this kind. By personal contact with one adolescent, Miss V. Wood, I was able to obtain some of her poetry.

was by telephone, a letter was sent to the effect of the following:

Sir:

(3) Through certain members of a certain class at the
School of Business Administration, Boston University, some infor-
mation was obtained, and information given of possible sources
for work of this kind. By personal contact with one of these
sources, Miss V. Wood, I was able to obtain some of her property.

CHART NO. 1

States Represented in Study

California	Oklahoma
Indiana	Pennsylvania
Illinois	Virginia
Iowa	New York
Missouri	Nebraska
Massachusetts	Wisconsin
Michigan	Washington
Ohio	District of Columbia

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California	Oklahoma
Indiana	Pennsylvania
Illinois	Virginia
Iowa	New York
Missouri	Nebraska
Massachusetts	Wisconsin
Michigan	Washington
Ohio	District of Columbia

CHART NO. 2

Schools Represented

Name of School	Location	Number of Poems
Bartlett Training School	Lowell, Mass.	2
Bay View High School	Milwaukee, Wisconsin	1
Beaver Country Day School	Chestnut Hill, Mass.	1
Brooklyn Ethical Culture School	Brooklyn, N. Y.	1
Central High School	Tulsa, Oklahoma	4
Central High School	Omaha, Nebraska	1
Decatur High School	Decatur, Illinois	2
Eastern High School	Washington, D. C.	1
Emerson School	Gary, Indiana	2
Edward F. Searless High School	Methuen, Mass.	2
Feeding Hills High School	Newton, Mass.	1
George Washington High School	New York, N. Y.	1
Highland Park High School	Highland Park, Mich.	1
John Burroughs School	St. Louis, Missouri	6
Maury High School	Norfolk, Virginia	1
Mount Mercy Academy [#]	Grand Rapids, Mich.	4
Newton High School	Newton, Mass.	1
Rockford Senior High School	Rockford, Illinois	5
Sarah Scott Junior High School	Terre Haute, Ind.	1
Scott High School	Toledo, Ohio	2

[#] Catholic Institution.

2

Name of School	Location	Number of Poems
Tappan Junior High School	Ann Arbor, Mich.	9
The Nardin Academy [#]	Buffalo, New York	8
The Principia	St. Louis, Missouri	1
The James Monroe School	New York, N. Y.	2
West Philadelphia High School	W. Philadelphia, Pa.	8

[#] Catholic Institution.

Other Sources

Pennsylvania State Sabbath School Association.....2

Miss E. Maude Pickett Pullman, Washington.....1

Miss Mary Martha deBest Springville, Iowa.....1

Miss Dorothy Tyrrel Piedmont, California.....1

Miss Euphamie Allmond Salinas, California.....1

Miss Hester Gillette Acampo, California..... 1

Miss Hazel Elmore Sebastopol, California..... 1

Two poems by Girl Reserves, names not given. Taken from Guide
Book for Senior Girl Reserves.

A. THE PERIOD OF ADOLESCENCE

1. DEFINITION OF TERM

Since this study is to be in the field of adolescent psychology, it might be well to give first a definition of the term, adolescence.

Turning to the Latin, we find the verb, *adolescere*, meaning "to grow or to grow up to maturity".

Voltaire's *New International Dictionary* defines the term thus: "A state or process of growing up from childhood to maturity or adulthood." or "The period of life between childhood and adulthood."

II. ADOLESCENT CONCEPTIONS OF GOD

These statements would lead us to conclude, however, that adolescence is the period of life between childhood and adulthood. It is a period of transition. The individual is no longer to be considered as a child and yet he has not reached the stage of full maturity. As one writer has stated, "Adolescence is the period of life when the individual is no longer a child and yet he has not reached the stage of full maturity. As one writer has stated, 'Adolescence is the period of life when the individual is no longer a child and yet he has not reached the stage of full maturity.'"

II. ADJUSTMENT OF CONCEPTIONS OF GOD

A. THE PERIOD OF ADOLESCENCE

1. MEANING OF TERM

Since this study is to be in the field of youthful endeavors, it might be wise to make clear at the outset the meaning of the term, adolescence.

Turning to the Latin, we find the word, *adolescere*, meaning "to grow or to grow up to maturity".

Webster's New International Dictionary defines the term thus: "A state of process of growing up from childhood to manhood or womanhood;" or "the period of life between puberty and maturity."

These statements would lead us to conclude, therefore, that adolescence is the period of life between childhood and adulthood. It is a period of transition. The individual can no longer be considered as a child and yet he has not reached the stage of full maturity. As one writer has stated: "Approximately, adolescence is the period of 'the teens', covering (1) thus about seven years of a person's immaturity." This definition would not cover the entire field, for later adolescence is considered by many students to extend over into the early or middle twenties. However, since our study deals with high school students, for the most part, it is the teen-age group that interests us here, and the above statement may meet

(1) Hollingworth: The Psychology of Adolescence, p.2.

1. ABILITY IN THE

Since this study is so in the field of psychology, it might be wise to make clear at the outset the meaning of the term, "ability."

Referring to the term, we find the word, "ability," meaning "to grow or to grow up to maturity."

Webster's New International Dictionary defines the term "ability" as "a state of process of growing up from childhood to maturity," or "the period of life between infancy and maturity."

These definitions would lead us to conclude, therefore, that "ability" is the period of life between childhood and adulthood. It is a period of transition. The individual can no longer be considered as a child and yet is not regarded as the stage of full maturity. As one writer has stated: "Ability, therefore, is the period of 'the years,' covering the period between childhood and adulthood." This definition would not cover the entire field for later studies cannot be considered by many students to extend over less than early or middle transition. However, since our study deals with high school students, for the most part, it is the transition from childhood to adulthood, and the above definition may well

our situation. We were not able to obtain the age of each youthful writer. Where it was possible to get this it is designated. Since the major portion of the poetry was obtained from high schools, the material will fall under the classification of teen-age boys and girls.

2. PHYSICAL, MENTAL AND RELIGIOUS CHARACTERISTICS

A detailed and comprehensive report of these characteristics cannot be given here. A few facts, however, might be helpful in trying to understand the developing youth.

From what has been said above in regard to the meaning of adolescence, it should be noted, that it is a period of gradual change covering a number of years and not something that suddenly happens in the life of the individual. We cannot point to any one definite day or hour when childhood ends and maturity begins. Usually the beginning of puberty, or the time when the human being becomes capable of reproducing the species, ⁽¹⁾ will be a period of rather rapid growth for most individuals. There will be an increase in height and weight. Arms, hands, legs and feet take on rather undue proportions, often making the youth ungainly and awkward. The muscles grow rapidly and for a time there is an imperfect coordination of these members, which also adds to the clumsiness of this period of physical alteration. Besides changes in size, there are changes in shape at this period. Each individual takes

(1) Hollingworth: The Psychology of Adolescence, p.2.

the situation. It was not until the age of seven
that it was possible to get this in
designated. Since the major portion of the society was un-
labeled from high schools, the majority of the society was
classification of both-age boys and girls.

2. PHYSICAL AND PSYCHOLOGICAL INVESTIGATIONS

A detailed and comprehensive report of these investi-
gations under the name of the Society, however, might
be helpful in giving to others and the following points.
From what has been said above in regard to the condi-
tion of adolescence, it might be noted, that it is a period
of gradual change covering a number of years and not necessarily
that suddenly happens in the life of the individual. We can-
not point to any one definite day or hour when childhood ends
and maturity begins. Usually the beginning of maturity, or the
time when the human being ceases to grow or reproducing the
species, will be a period of rather rapid growth for most
individuals. There will be an increase in height and weight,
the bones, like the teeth and other structures,
often making the youth rapidly and steadily. The muscles grow
rapidly and for a time there is an increased development of
these muscles, which also adds to the change of the sex-
ual of physical appearance. Sexual changes in males, there
are changes in height at this period. Such individual cases

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on the forms characteristic of his or her sex. The pelvis in the girl broadens and the breasts develop. The boy's shoulders expand and the muscles in ~~arms~~ and legs become sinewy and hard and he develops a general slenderness of body. The organs of reproduction in both sexes mature.

Along with physical development there is an increased mental capacity; not a sudden spurt of mentality, but a gradual growth of the reasoning powers that have been slowly developing all through childhood. As Miss Hollingworth says:

"Present data indicate that intellectual growth, like physical growth, begins at conception~~s~~and continues until some point in late adolescence. Among adolescents of superior intelligence as a group, such as are to be found in high schools, improvement in scores on tests of intellect is found up to eighteen years, and has not been proved to have ceased at that age."(1)

Or as another writer points out: "One of the outstanding characteristics of youthful psychology is the appearance, in a new degree, of the power and proclivity ~~to~~ reason. These young people show a new tendency to think things through for themselves."⁽²⁾

With this activity of thinking "things through for themselves" religion begins to have an important place in the life of the adolescent. We do not mean ~~to~~ imply by this that

-
- (1) Hollingworth: The Psychology of Adolescence, p.150.
(2) Sadler: Piloting Modern Youth, p.28.

on the form and character of his or her work. The relation in
the first instance and the present position. The boy's mind
expands and the matter in mind and logic become simple and clear
and the language a general statement of fact. The process of
adaptation in both cases occurs.

Along with physical development there is an increasing
mental capacity; not a sudden burst of mentality, but a gradual
and growth of the reasoning power; and have been slowly de-
veloping all through childhood. As Miss Hollingworth says:

"Present-day studies of child intellectual growth
like physical growth, suggest an acceleration
continues until some point in late adolescence.
Among adolescents of superior intelligence as a
group, such a rise is found in high schools,
involvement in stories of facts of intellect is
found up to sixteen years, and has not been
proved to have ceased at that age." (1)

Or as another writer points out: "One of the outstanding
characteristics of youthful psychology is the appearance
in a new degree, of the power and precocity to reason. These
young people show a new tendency to think things through for
themselves." (2)

With this activity of thinking things through for
themselves, religion begins to have an important place in the
life of the adolescent. We do not mean to imply by this that

(1) Hollingworth: The Psychology of Adolescence, p. 150.
(2) Adolescent Psychology, p. 150.

up to this time the child has been irreligious and now a sudden and phenomenal change takes place.

The young child, however, is pretty largely a believer and imitator of his elders. He asks many questions of adults, to be sure, but he is easily satisfied by the answers his elders may give. "He uncritically accepts all teachings because he has not the experiential and developmental backgrounds necessary for critical evaluation. During the years before puberty the religious aspects of the child's life are modified in many ways. New religious teachings and new ideas are a factor of course, but even more significant are his growing mental powers and his expanded and organizing mass of experiences. As a result of his wealth of experiences he is acquiring standards of judging, evaluating, and integrating his knowledge. His old ideas and new teaching along all lines are likely to be more critically appraised."⁽¹⁾ Therefore, with this new power of reasoning and evaluating, it is natural that religious beliefs and problems will share in the adolescent's thinking. The youth can no longer be satisfied with the meager and often inadequate answers of childhood. He begins to demand a constructive and systematic explanation of the universe and his part in it. As he approaches such an elucidation he is brought (sooner or later) to the problem of God. Is there a God at the center of the

(1) Brooks: The Psychology of Adolescence, pp.338-339.

up to this time the child has been struggling and now a sudden
and phenomenal change takes place.

The young child, however, is greatly largely a collector
and imitator of his elders. He has many questions of which
he is sure, but he is easily satisfied by the answers his
elders give. The most striking example of this tendency is
he has not the experimental and developmental background
necessary for critical evaluation. During the years before
early religious notions of the child's life are modified
in many ways. His religious tendencies and his ideas are a
lot of course, but they are significant for his growing
powers and his expanding and organizing mass of experiences. As
a result of his wealth of experiences he is acquiring
of learning, reasoning, and increasing his knowledge. His old
ideas and new teaching along all lines are likely to be more
critically appraised. Therefore, with this new power of
reasoning and evaluating, it is natural that his beliefs
and problems will come in the adolescent's thinking. The youth
can no longer be satisfied with the answer and often inquires
beyond of childhood. He begins to demand a satisfactory and
systematic explanation of the universe and his part in it. As
an explanation even a simplification is a bright feature of his
life as the problem of God. It is now a God at the center of the

universe? If so, what is he like? How may we find him? Why does one need to believe in God? These are a few of the many questions that confront the developing adolescent, and they bring us to the next section of this treatise.

B. DIFFICULTIES THAT CONFRONT THE ADOLESCENT IN HIS THINKING OF GOD

As the youth approaches this whole problem of God, he often finds himself in a state of perplexity and doubt. There are many things that contribute to this state of affairs. It is impossible to enter into a discussion of all the factors in the scope of this study. However, it might be wise to consider briefly a few of the more important ones.

1. INADEQUATE RELIGIOUS TRAINING IN CHILDHOOD

Many difficulties in the problem of God are often caused during adolescence because of the meager and inadequate religious training received in childhood. Psychologists and educators are telling us more and more that the type of person we have during adolescence and the problems that confront the individual then depend to a large degree upon the kind of guidance and training received in childhood. The home is naturally one of the places that guide and influence the young child and it is here that the boy or girl receives many of his or her ideas of God. Parents have many times been confused in their own thinking of God and often deficient conceptions have been

passed on to the children. For example, God has often been portrayed as an all-powerful and mighty Judge or as the "all-seeing Eye". In order to discipline children parents have often told them that if they did this or that or did not do so and so, God would punish them. The story is told of a mother who in a moment of exasperation "...harshly assured her eight-year-old daughter that God would punish her because she had been disobedient. When, the next day, a dearly loved baby sister died suddenly, the child was sure that it was God's delayed punishment and was inconsolable."⁽¹⁾

Many Sunday Schools and churches are also responsible for wrong ideas of God taught to children. Much of the teaching and preaching in the past did a great deal of harm to childish minds. Many teachers and ministers held a fundamentalist view of the Bible and all parts of it were taught and preached as having equal worth. Until a few years ago little thought or attention was given to the type of Bible stories told to children in many Sunday Schools. Here is an example of the harm that sometimes results from the wrong kind of stories:

"A seven-year-old boy came into the room of an adult friend one evening, evidently disturbed. After a few moments of elaborately casual conversation, he burst out with: 'Will God strike you dead with a bolt of lightning if you steal an apple?' Inquiry brought out the fact that he and a playmate had, in a spirit of adventure, stolen an apple from a neighboring grocer. A third boy solemnly assured them that they could expect to be found dead in their beds in the morning, as his Sunday School teacher had told his class just last Sunday that the Bible said

(1) Jones, Mary Alice, "Learning to Know God", International Journal of Religious Education, January, 1932, p.15.

(1)
that God would strike dead anyone who stole."

Another writer interested in this problem found a few years ago in an investigation that "many college students have a settled reverence for everything about God or duty in the Old Testament just because it is in the Bible. They are trained to do nothing but accept and praise every part of the Bible.... it is evident that they have been taught to regard as 'gospel truth' what is very far removed from the gospel, that a sort of halo has been thrown over every Old Testament story which has prevented them from seeing the story in its own natural light, from being honest with it."⁽²⁾

It should be pointed out that we are not dogmatically saying that all children have received distorted conceptions of God. Many homes, Sunday Schools and churches have helped children to gain a clear and understanding idea of God. The above examples, along with other investigations and material indicate, however, that difficulties have been caused in some cases. Of course, many children outgrow childish conceptions of God by the time they reach the period of adolescence. Others, however, do not forget them and some of the impressions gained in childhood may last until adult years. Or as the child

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- (1) Jones, Mary Alice, "Learning to Know God", International Journal of Religious Education, January, 1932, p.15.
(2) Streibert: Youth And The Bible, pp.85-86.

that the world might have been different.

Another rather interesting incident in the history of the
Church is the investigation of the early Christian Church
in the first century. The early Church was a very
simple and unassuming organization. It was a community
of people who were united by a common faith in Jesus
Christ. They were not interested in worldly power or
wealth. They were interested in the teachings of Jesus
and in living a life of love and service to others.
The early Church was a very real and living organism.
It was a community of people who were united by a
common faith and a common purpose. They were not
interested in worldly power or wealth. They were
interested in the teachings of Jesus and in living
a life of love and service to others.

It should be pointed out that the early Church was
not a perfect organization. It was a community of
people who were united by a common faith, but they
were not perfect. They had their weaknesses and their
failures. They were human beings, and like all human
beings, they were prone to error. However, the early
Church was a very real and living organism. It was
a community of people who were united by a common
faith and a common purpose. They were not interested
in worldly power or wealth. They were interested in
the teachings of Jesus and in living a life of love
and service to others.

(1) Jones, Mary Alice, "The Early Church,"
Journal of Religious Education, 1933, p. 10.
(2) Westminster: John and Mary Alice, 1933-34.

reaches the teen years and his experiences and knowledge in all fields develop he may be perplexed and troubled by the confused and unsuitable conceptions built in his childhood days.

2. CONFUSED IDEAS AMONG ADULTS

The young adolescent in his perplexity and bewilderment may turn to adults for help and guidance. In many cases he may be aided in his thinking by wise and understanding persons who have intelligently and honestly worked their own way through on the problem. On the other hand, many adolescents may be still further troubled and puzzled by the ideas among the adult laity. As the youth looks about him he finds a large number of conceptions of God held by adults. For some, God is the Creator and Sustainer of the universe. For others, God is an omnipotent, awe-inspiring Ruler or Judge, pronouncing sentence on sinful men. Some regard him as a glorified Santa Claus. For a few he is a myth, or a useless term in modern life. Others claim that God is an hypothesis to explain the unknowable. Some say God is Nature working in natural laws. Others think of him in crudely anthropomorphic terms --picture him as an old Man with flowing beard or as a King seated upon a throne. Many hold the conception of God which Jesus revealed---the conception of a loving, heavenly Father.

Naturally in such a maze of ideas, many of them incompatible and contradictory in nature, the young adolescent is

likely to be perplexed and troubled in his own ideas of God. It should also be remembered that the modern youth is living in an age of science, a period in which accurate and consistent reasoning is stressed. Some adults are modern and scientific in most fields of their thinking until they are confronted with religious thinking, and in this realm of thought are still holding to ideas that are antiquated and unintelligible to the modern generation. Many of them feel that they have moved in their thinking and conceptions away from the vindictive, unforgiving and jealous God of the Early Hebrews (as portrayed in parts of the Old Testament) to the kind, good and loving Father-God that Jesus portrayed. Many people also feel that they no longer think in monarchical terms in connection with God as did many of the early forefathers when they were living under such conditions of life and found the image of God upon a throne meaningful and helpful. We know that we have outgrown the monarchical type of life for the most part, yet the imagery of monarchy is still portrayed in some of the hymns and prayers used in our churches. For example, we still persist in singing, "O Worship the King, All Glorious Above", and "Come, Thou Almighty King" and "Lord of All Beings, Throned Afar", and many other hymns that contain similar phrases. Is it not possible that although we have progressed in some parts of our religious thinking, yet in other phases we are still preserving the images and ideas of other generations? Is it not also possible that to the impressive and reasoning teen-age

youth these inconsistencies may readily be detected, and cause difficult problems in regard to God? Some adolescents may develop a cynical attitude toward religion. The following poem indicates that this young adolescent has developed some such attitude. It is our belief that what she says is not true of most Christians. On the other hand, it does give adults something to think about, and shows what misconceptions and confused ideas adolescents may develop. Line ten of the poem plainly shows that this girl is confused in her ideas of God and Christ.

TO CHRISTIANS

"Ye worship the unwanted babe, the humble shepherds and
the holy star;
All year unwanted babes disdained, shepherds reviled,
and stars thy daylight mar...
I envy you your Christian memory--so pliable to hearts
are babes upon occasion.
Ye hail the ancient Easter Morn and drag to light a
risen, fleshy lord;
And, garbed in raiment costly, sing easily of crosses,
in solemn chord.
I envy you your Christian cross--so tangible to clutch
of hand is wood!
Ye make of death a living thing, a last act at which
men wail for encore.
Did ye not read me that 'tis a sweet relief to actors,
weary and sore..
I envy you your Christian Heaven--so good to have a new
scene when ye sicken of the old!
Ye bribe God (if ye think of Him) with a thorn-scratched
brow;
Ye pray "For Christ's Sake;" ye prate "See, Christ can
tell thee now."
I envy you your Christian prayers--so easy to give thanks
for mundane things at intervals.
Pagan, I am; and Heathen, call me! But not Godless.
One drop of God the Pagan knows by universal touch with
powerfulness (1)
Of stars and dawn. He does not envy you your "god".

(1) V. Wood, Edward F. Searless School, Methuen, Mass.

Still further evidence of the confusion among adults on this problem of God was revealed a few years ago by a study made at Columbia University by Mr. Angus H. MacLean. In this study Mr. MacLean took a representative group of Sunday School textbooks covering elementary grades in order to examine the ideas or conceptions of God these texts presented. He examined seven different series of texts and also a number of worship services. One of his findings is stated in these words: "Protestant teaching on the subject of God may be characterized as a confusion of incompatible and contradictory ideas."⁽¹⁾ In this same study Mr. MacLean also examined a number of children's ideas of God. He found that forty percent of the children (eight years and under) responding "...think of God as a man with flesh and bones and whiskers. Fifteen percent describe Him as a man, withholding further details. Twenty percent think of Him as spirit, ghost, or fairy, indicating a pronounced impression of His nonmaterialistic and unearthly character. Twenty-five percent make some reference to His kindness or goodness, and twelve percent show a consciousness of His power."⁽²⁾ Other interesting facts found in Mr. MacLean's study were: (a) "Children show an astonishing lack of discriminative thought."⁽³⁾ The author goes on to show how "...many contradictions and incompatible ideas were discovered in the teaching materials of the Protestant churches. Also that little or no effort was being made to develop in children the habit

(1) The Idea of God in Protestant Religious Education, p.51.

(2) Ibid, p.71.

(3) Ibid, p.113.

of and ability for discriminative thinking... also it was found to be almost universally true among textbook writers⁽¹⁾ that they feared greatly to raise problems for children."

(b)"Children's responses show that their ideas are strikingly⁽²⁾ similar to ideas found in Sunday School literature."

C. GOD CONCEPTIONS REVEALED IN POEMS

Some of the above material may seem somewhat far removed from the present study. However, it seemed advisable to have a brief background of the period of adolescence and also some of the problems that confront the teen-age individual during this period, before we turned to an examination of the poetry written by adolescents.

The writer of this paper recognizes that no one study can give a complete report of all the conceptions of God held by adolescents. Many and various investigations need to be made in this field. It is hoped, however, that the material contained herein may be of some value along with other investigations that have been made and that it may stimulate further work in this field. Our purpose is to discover the different conceptions of God which adolescents reveal in their poetry. Our interest in these poems is confined to their content value and we are making no attempt to examine or evaluate the technicalities of the writing as poetry. As stated in the Introductory chapter, in some cases only a few lines of the

(1) MacLean, p.15

(2) Ibid, p.16.

...the ability to discriminate... it was
found to be almost universally true among English writers.
(1)
that they tended greatly to raise the standard for criticism.
(2) Although the response was that their ideas are generally
superior to those found in Sunday School literature.

C. THE CRITICISM OF THE CRITIC

None of the above mentioned very much concerned the re-
sponse to the present study. However, it seemed advisable to
have a brief statement of the basis of criticism and to
some of the problems that confront the critic in his work.
During this period, critics are viewed as an examination of the
quality of the criticism.

The writer of this paper recognizes that no one study
can give a complete report of all the criticisms of the field
by scholars. Many and various investigations need to be made
in this field. It is hoped, however, that the material con-
tained herein may be of some value along with other investi-
gations that have been made and that it may stimulate further
work in this field. The purpose is to discover the different
approaches of the field which scholars reveal in their poetry.
The interest in these poems is confined to their critical val-
ue and to the manner in which they attempt to examine or evaluate the
characteristics of the writing in poetry. As stated in the
introductory chapter, the poem does only a few lines of the

21

poems will be used, while in others it will be necessary to quote the entire poem in order to get the continuity of the thought. Where this is done comments on the poem will be made. Where just a few lines are given, the footnotes will refer the reader to the pages in the appendix where the entire poems may be found.

1. WHAT GOD IS LIKE

With one or two exceptions none of the poems containing any material on God revealed that adolescents doubted the existence of God. Most of them seem to feel certain that there is a God, but their ideas of what he is like are worthy of study and consideration. We quote from the poems:

"And then, above, our past deeds plead our cause
Before the throne of the Almighty King;"(1)

"The greatest of all men is He,
The God, the King of Kings."(2)

"The power of the Great Creator;
He, who could in a split-second
Destroy the entire human race, the earth,
And even the Universe."(3)

(4)

"How dare we question God's Omnipotence."

(1) See appendix, p. 59

(2) Appendix, p. 60

(3) " p. 61

(4) " p. 62

Along this same line of thought we find another girl writing on

GOD'S MIGHT

"How each little piece of grass doth grow;
How the northern wind doth blow;
How each day turns into night;
Must we ask? 'Tis God's great might.'

How sometimes the rain doth fall;
How the trees all grow so tall;
How we know what's wrong from right; (1)
Must we ask? 'Tis God's great might.'"

In the next poem the writer sees the power and supremacy of God through nature:

PRAYER OF AN ARTIST

"Give me, O God, a soul that feels
The things of greatest worth,
Then give to me a heart that loves
All that is good on earth.
Give to me eyes, O God, that see
In every bush and tree
The beauty of creation
And Your vast supremacy.
Give me a hand that can portray
All that I see and know,
That others may feel Your glory
And Your power here below." (2)

Other girls have expressed similar ideas in these lines:

"And hidden in every beauty on earth
Is the infinite power of God." (3)

"But God and His Art lives forever,
The Master Artist holds sway." (4)

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- (1) Mary Kelly, Nardin Academy, Nardin Quarterly, 1930, Buffalo, New York.
(2) Kathleen Spencer, Central High School, Omaha, Nebraska, Word Hoard, p.37.
(3) See appendix, p.63
(4) See appendix, p.64

Along this same line of thought we find another first article on

THE FIRST

"How much little things of earth and time;
How the heart's own will is done;
How each day brings its own delight;
Must we wait for the day's great night?"

How wonderful the world is made;
How the heart's own will is done;
How we know the world's great night;
Must we wait for the day's great night?"

In this first part the writer sets the stage and suggests

ways of looking at things.

THE SECOND

"Give us, O God, a soul that feels
The change of seasons' moods;
That gives to us a heart that loves
All that is good on earth;
Give us the eyes, O God, that see
In every heart and face
The beauty of creation
And Your vast, wonderful
Give us a heart that can forgive
All that I see and know
That others may find their way
And Your power here below." (2)

Other things have expressed similar ideas in these lines:

"And all in every heart on earth
Is the infinite power of God." (3)

"But God and His life live forever,
The world's great night away." (4)

(1) Mary Kelly, *Devotional Poetry*, London, 1900, p. 100.

(2) Elizabeth Spencer, *Devotional Poetry*, London, 1900, p. 100.

(3) *Love Poems*, p. 17.

(4) *Devotional Poetry*, p. 100.

(5) *Devotional Poetry*, p. 100.

(1)
"God made the world."

In the above group of ideas one notes that the general conceptions of God seem to be that of a Mighty King, or an omnipotent Being or Ruler of the Universe.

Quite a number of adolescents have written upon the subject of nature. Many of these poems show little of their conceptions of God except to reveal that they think the beauties of nature have been created by a Divine Being and that through an appreciation of these beauties one is brought nearer to God. Some of these poems seemed worthy of consideration, so they have been included in the appendix. The reader is referred to pages 66-71 inclusive of the appendix for a reading of these poems. A few of the best of this group are included below:

CONFIDENCE

"Because a bird wings graceful flight
Across a sky soft and white;
Because a brooklet sings along
With a cadence sweet and whispered song;
Because a fragile grass-blade green
Is traced with dew of silver sheen,
I know that Thou art good.

Because the sunshine flecks with gold
The fragrant, earthly, darkling mold,
Because the sky at sunset glows
With blending amethyst and rose;
Because the silent, starlit night
Is fraught with calm and still delight,
I know that Thou art good.

(1) See appendix, p. 65

"Because my blinded eyes now see
That beauty leads but back to Thee,
Because mine ears are given to hear
Thy voice in murmuring brook and more,
Because in tenderness divine
Thou madest man, and call'dst him Thine,
I know that Thou art good."(1)

THANK GOD

"We thank thee, God, that life is here;
We need not seek afar.
We have our share of hope and fear,
Swift days to make or mar.

We thank thee, God, for all of life,
For love and tears and truth,
For faith in thee, for pain and strife,
For the glad hour of youth.

Thank God that youth can dread and build
Its dreams across the land.
Thank God that we have faith in youth;
That we can understand.

Thank God for gratitude each day
For every precious gift;
Thank him that we can serve and pray,
Can laugh and love and lift.

Thank God for lessons he has taught,
For strength beneath the rod.
Thank God we can be free in him,
And oh, thank God for God!"(2)

These two poems seem to indicate a much higher and loftier conception of God than any yet considered. "Confidence" dwells largely upon nature, but there is a certain sincerity and earnestness about the poem which indicates that this adolescent believes that God is good and loving. Practically the same idea is expressed in "Thank God", and also the thought

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- (1) Elsie Glenn, W. Philadelphia High School, W. Philadelphia, Penna. The Torch Book of Verse, p.30.
(2) E. Maude Pickett (age 18) Pullman, Washington. Poem obtained through a student at Boston University.

because my life was not
that happy life and I
thought that was given to me
I was in a position of
I was in a position of
I was in a position of
I was in a position of
I was in a position of

THANK GOD

"The thank you, God, that life is here;
We need not wait for
to have the power of hope and love,
With love to help us live."

"To thank you, God, for all of life,
For love and hope and joy,
For faith in love, for faith and love,
For the great power of love."

"Thank you, God, for love and hope and joy,
For love and hope and joy,
Thank you, God, for love and hope and joy,
Thank you, God, for love and hope and joy."

"Thank you, God, for love and hope and joy,
For love and hope and joy,
Thank you, God, for love and hope and joy,
Thank you, God, for love and hope and joy."

"Thank you, God, for love and hope and joy,
For love and hope and joy,
Thank you, God, for love and hope and joy,
Thank you, God, for love and hope and joy."

There are many ways to indicate a man's love and joy
for the happiness of God and his children. "Confession"
is a very important part of the Christian's life. It is a
way of expressing our love and joy to God and to his
children. It is a way of saying "I love you, God, and
I love your children." It is a way of saying "I thank
you, God, for all that you have done for me and for
my children."

- (1) "I thank you, God, for all that you have done for me and for my children."
- (2) "I thank you, God, for all that you have done for me and for my children."
- (3) "I thank you, God, for all that you have done for me and for my children."

that youth can serve and help God in daily living. Another fine poem revealing a lofty adolescent conception of God is one given below entitled: "Evening":

"When lengthening shadows of departing day
Show that the long and lonely night is nigh,
Whose only comfort is the starlit sky,
Whose guardian is the moon, with silvery ray
Upon this wide earth bent, to watch away
The hours that pass while darkness hovers by,
Then lulling breezes in the treetops sigh,
And oft the nightbird chants his plaintive lay.
'Tis then, while all alone, I sometimes think,
'How fast the darkness settles, far and wide!
How long 'till be before the morning light!'
And then deep in my heart this truth doth sink:
God for His children's safety will provide, (1)
And keep us each from harm all through the night."

The last three lines of the above poem indicate that this adolescent has the conception of God as a loving Father who cares for His earthly children.

Another poem based largely upon nature is one entitled: "The Unfathomed". In this a boy (grade 9A) shows how all of nature has suffered from a long drought. (2) He ends his poem with these lines:

"Ruined flowers, thirsty butterflies,
Dying trees and a dry ditch
All are God's work.

Man
Is not yet wise enough to understand
Why God
Wounds Himself."

(1) Fay Lynn, W. Philadelphia High School, W. Philadelphia, Pa.
The Torch Book of Verse, p.41.
(2) See appendix, p.72

This young adolescent is evidently trying to show that God suffers along with Nature. There is hardly enough to this poem to show any definite conception of God, yet there is a slight indication in the last few lines which points in the direction of a certain recent conception held by some philosophers, that of a Finite God.

A few other conceptions of God found among the poems portray God as an ethical and a spiritual Person, and also as the controller of the laws of science. The following excerpts will serve to illustrate these conceptions:

"To me, God is a spirit
Showing right from wrong. (1)
That is what God is to me."

(2)
"O Great God of Science."

2. GOD'S DWELLING PLACE

Along with adolescents' conceptions of God it is interesting to note the ideas of his dwelling place revealed in the poems. Let us look at some of these conceptions in the poems themselves:

"'Tis the twilight's evening carol
To the One Who reigns on high."(3)

"So let us raise an earnest voice
To God above."(4)

(1) See appendix, p. 73
(2) " " p. 74
(3) " " p. 75
(4) " " p. 76

(1)

"And God looked down from ~~heaven~~ above."

"Thou [God] shinest in glory brighter
Than even the sunset's rays." (2)

(3)

"Voices are ringing, praises are winging,
Their gladness to God through the skies."

(4)

"Upon the worthy throne He sits."

"Is He [God] chained
Or unable to find us
From His home in the Heaven above?"

This same poem continues to another idea showing the confusion in the mind of the writer as to God's dwelling place:

"That the God I had searched for was there
In the garden, the rose, and the dew-drops--
In the gloom, in the dark---everywhere." (5)

"God, I can't see you out there in the darkness,
But I know you're there." (6)

From the above quotations we can readily see that most adolescents think of God as dwelling "up above" or "up in the sky" or in Heaven. Some consider him as omnipresent.

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|-----|-----------|-------|
| (1) | Appendix, | p. 77 |
| (2) | " | p. 78 |
| (3) | " | p. 79 |
| (4) | " | p. 80 |
| (5) | " | p. 80 |
| (6) | " | p. 81 |

It is enlightening to compare these ideas with the findings of Mr. MacLean's study already referred to. In surveying the Sunday School literature taught to children, he found the question of God's dwelling place answered in the following ways: (a)"God is universally present; (b) God has a particular dwelling place called Heaven; (c) God and the Heaven in which He dwells are located 'up above' or 'up in the sky'; (d) Much of the scripture used without correction or comment locates God in various places, and might lead to the supposition that He moves from place to place; (e) God lives in close and intimate contact with men; (f) God is associated in a special way with church buildings; (g) God is present in nature; (h) God is present in the ethical relations of human beings."⁽¹⁾

3. CONFUSED IDEAS OF GOD AND CHRIST

As the poetry material was read and studied, we endeavored to note any confused ideas of God and Christ. Many adolescents often use the two terms interchangeably. In the material collected, however, we find very few indications along this line. In one poem already quoted above we found an indication of this confusion.⁽²⁾ Also in the poem below verses one and three are evidently addressed to God. In verse two,

(1) MacLean: The Idea of God in Protestant Religious Education, pp.8-11.

(2) See page 18 of this paper.

It is interesting to compare these lines with the
 findings of Dr. Johnson's study already referred to. In sum-
 mary, the English School literature taught to children, be-
 fore the question of God's dwelling place entered in the
 following ways: (a) God is universally present; (b) God has
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 the sky'; (d) both of the foregoing have without correction
 or comment located God in various places, and might lead to
 the supposition that He moves from place to place; (e) God
 lives in close and intimate contact with man; (f) God is as-
 sociated in a special way with church buildings; (g) God is
 present in nature; (h) God is present in the ethical relations
 of human beings.⁽¹⁾

3. COMPARISON OF THE IDEAS OF GOD AND CHRIST

In the poetry material now read and studied, we en-
 countered so many and confused ideas of God and Christ. Many
 statements often use the same terminology. In the
 material collected, however, we find very few indications of
 how these ideas are related. In one poem already quoted above we found an
 indication of this confusion. Also in the poem below verses
 one and three are evidently addressed to God. In verse two,
 (2)

(1) Johnson: The Idea of God in English Religious Literature.
 pp. 11-12.
 (2) See page 10 of this paper.

however, there is some question as to whether "Lamb of God" refers to God or to Christ:

MY PRAYER

"O Love of God, O power divine,
Sweep over me, I pray;
Refresh this weary soul of mine,
Just for another day.

O Lamb of God, pure and white,
O give us power to pray,
And give us strength that we might,
Just one kind word to say.

O Spirit kind, may thy love be,
A beacon clear in life,
To guide some sinner back to thee
From bondage, sin and strife."(1)

We are now brought to the next consideration of this study and that is the conceptions of Christ and Christian living. The conclusions of this chapter, along with those of the other chapters, will be brought together in the final summary.

(1) Bertil Frykman, Rockford Senior High School, Rockford, Ill.

However, there is also discussion as to whether "Land of the Living"

Let's go back to the beginning:

THE MYSTERY

"I have of late, by some divisions,
Some great of late, some small divisions,
Some great of late, some small divisions,
Some great of late, some small divisions."

"I have of late, by some divisions,
Some great of late, some small divisions,
Some great of late, some small divisions,
Some great of late, some small divisions."

"I have of late, by some divisions,
Some great of late, some small divisions,
Some great of late, some small divisions,
Some great of late, some small divisions."

We are now brought to the most important part of this
study and that is the question of the Christian life-
ing. The conclusion of this study, which will show us
other aspects, will be brought together in the final summary.

(1) World's History, Book 1, Chapter 1, Section 1, 111.

A. THE PLACE OF CHRIST IN THE LIFE OF THE ADOLESCENT

A second part of our problem is to study adolescent concepts of Christ and Christian living as religious principles and to apply them to living. In the last chapter we found that the religious faith of many of the young people is in a state of transition. They are no longer sure of the old religious principles and are seeking new ones. They are in a state of transition and are looking for new religious principles. They are in a state of transition and are looking for new religious principles. They are in a state of transition and are looking for new religious principles.

III. ADOLESCENT CONCEPTIONS OF CHRIST AND CHRISTIAN LIVING

That the teen-age boy and girl are passing through the rather difficult and trying age of transition known commonly as adolescence, and his or her ideas may not be as stable as they will be in later years.

While God holds an important place in the lives of most individuals, equally as important is the place of Christ in the life of the average person. In fact, many people build their lives around the person of Christ. They are looking for new religious principles and are looking for new religious principles. They are looking for new religious principles and are looking for new religious principles.

111. ADJUNCT CONDITIONS OF CIVIL AND CRIMINAL JUSTICE

A. THE PLACE OF CHRIST IN THE LIFE OF THE ADOLESCENT

A second part of our problem is to study adolescents' ideas of Christ and Christlike principles as applied to daily living. In the last chapter we found that the writers of many of the poems collected are thinking and writing about God. Some of the ideas revealed are inadequate and confused. Yet most of the poems indicate that youth is endeavoring to find and build conceptions of God. Critical elders should remember that there has been bewilderment and confusion among the adult laity upon this very problem. Much of the teaching upon this subject in the past has been inadequate. Let us also remember that the teen-age boy and girl are passing through the rather difficult and trying age of transition known commonly as adolescence, and his or her ideas may not be as stable as they will be in later years.

While God holds an important place in the lives of most individuals, equally as important is the place of Christ in the life of the average person. In fact, many people build their best and highest conception of God through understanding and knowing Christ. His life and teachings are of the type that would appeal to the adolescent period of life.

A. THE PLACE OF CHRIST IN THE LIFE OF THE ADOLESCENT

A second part of our problem is to study adolescence in terms of Christ and Christian principles as applied to daily living. In the last chapter we found that the writers of many of the poems collected are thinking and writing about God. Some of the ideas revealed are inadequate and confused. Yet most of the poems indicate that youth is endeavoring to find and hold conceptions of God. Critical study should recognize that there has been bewilderment and confusion among the adult fairly upon this very problem. Much of the teaching upon this subject in the past has been inadequate. Let us also remember that the teen-age boy and girl are passing through the rather difficult and trying age of transition known commonly as adolescence, and his or her ideas may not be as stable as they will be in later years.

While God holds an important place in the lives of most individuals, especially as important is the place of Christ in the life of the average person. In fact, many people hold their best and highest conception of God through understanding and knowing Christ. His life and teachings are of the type that would appeal to the adolescent period of life.

1. THE PLACE OF CHRIST IN THE PERSONAL LIFE OF THE ADOLESCENT

Quite early in the period of adolescence boys and girls begin the worship of heroes. They begin to adopt other persons as models to follow. "The high school age is marked by active devotion to ideals and by the conscious selection of traits to imitate."⁽¹⁾ On the surface it may seem that many adolescents choose shallow and weak personalities to follow, and in a few cases this is true. On the other hand, when one tries honestly to understand adolescents, one finds that for the most part they are endeavoring to imitate the best and highest type of personality. A careful study of the life of Christ reveals that he is that perfect one. His heroic traits of honesty, loyalty, courage and sincerity are the kind that would appeal to the hero-worshipping adolescent. In the words of Miss Streibert:

"The way in which Jesus met all kinds of every-day difficulties and tasks with joyousness and goodwill, never with any 'pay back' spirit; his loyalty to his Father's will, his sincerity and truthfulness, even though it got him into trouble; his courage and persistence under hard conditions, will win [the youth's] honest admiration and kindle a desire to imitate him."(2)

In the International Curriculum Guide we find a section dealing with questions actually raised by adolescents in regard

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- (1) Hollingworth: Psychology of Adolescence, p.178
 (2) Streibert: Youth And the Bible, p.157.

I. THE PLACE OF CHRIST IN THE PERSONAL LIFE OF THE

ADOLESCENT

Quite early in the period of adolescence boys and girls begin the worship of heroes. They begin to adopt other persons as models to follow. "The high school age is marked by active devotion to ideals and by the conscious selection of traits to imitate." On the surface it may seem that many adolescents choose heroes and weak personalities to follow, and in a few cases this is true. On the other hand, when one tries honestly to understand adolescents, one finds that for the most part they are endeavoring to imitate the best and highest type of person-ality. A careful study of the life of Christ reveals that he is that perfect one. His heroic traits of honesty, loyalty, courage and nobility are the kind that would appeal to the hero-worshipping adolescent. In the words of Miss Scobey:

"The way in which Jesus met all kinds of every-day difficulties and dealt with temptations and foes will, never with any 'gay back' spirit; his loyalty to his Father's will, his sincerity and courage, even though it put him into trouble; his courage and persistence under hard conditions, all win [the youth's] warm admiration and kindle a desire to imitate him." (2)

In the Instructional Technique which we find a section dealing with questions actually raised by adolescents in regard

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- (1) Williamson: Psychology of Adolescence, p. 178
 - (2) Scobey: Youth and Its Needs, p. 137.

to Jesus. Some of the questions are these: "Are the teachings of Jesus practicable? How can one find out facts about Jesus? In what sense is Jesus alive today? Is it the Jesus way of life or Jesus, the way of life? What does it mean to have a personal experience of Jesus? What influence does Jesus have on civilization?"⁽¹⁾ These questions are some indication that adolescents are interested in learning and finding out about the life of Jesus. The number of books and magazine articles written in recent years dealing with Jesus and youth, the number of great men and women throughout the country who are helping youth to know and follow Jesus are further indications of this truth.

2. SOCIAL PRINCIPLES OF CHRIST IN THE LIFE OF THE ADOLESCENT

Not only should Christ hold an important place in the personal life of the adolescent, but the principles for social living that he gave nineteen hundred years ago are equally vital for the present day teen-age youth. Perhaps never before in the history of mankind have such great and vital social problems confronted the world. There is the issue of world peace. Will mankind continue to kill off his fellow men in wholesale murder or will he apply the principles of love and justice and goodwill, as taught by Jesus, in settling disputes?

(1) International Curriculum Guide, "The Development of a Curriculum of Religious Education", Educational Bulletin 101, published by the International Council of Religious Education, p. 91.

There is the problem of race relations and world brotherhood. Shall mankind continue loving only people of his own color and race or shall he be friendly and neighborly to all nationalities and races?

Then there is the great economic problem that has been so vital to mankind in recent years. Shall the human race continue enslaving and exploiting a part of mankind in an unjust economic order or shall the Golden Rule be applied to business and industry? These are a few of the great problems and challenges that face modern adolescents. The question that arises is whether the young people of the land are facing these issues.

That there is a widespread pacifist movement among the older adolescents, who are beginning to sense the great incompatibility between war and the principles of Jesus, is clearly shown by some significant student votes on this question. Students of Oxford, England, recently went on record by a vote of 275 to 153 that they "will in no circumstances fight for King and Country". Similar pacifist stands have been taken by students in Boston University, Brown University and other educational institutions in this country. Youth is interested in the social application of Christ's principles, as will also be indicated by the poems discussed farther on in this chapter.

(1) Facts secured from The Script, a publication of the Socialist-Christian Club of Boston University School of Theology, May 4, 1933.

There is no purpose of your refusal to accept the
proposal. I shall continue to work for the
better and more of which he is friendly and neighborly to all
nationalities and races.

Then there is the great economic problem that has been
as vital to mankind in recent years. I shall not mention the con-
ditions involved, but I shall mention a point of view that is an unjust
economic order or shall the Golden Rule be applied to business
and industry. These are a few of the great problems and ques-
tions that face modern civilization. The question that arises
is whether the young people of the land are facing these issues.

That there is a widespread feeling of discontent among the
older generations, who are beginning to realize the great econo-
mistic problems between war and the principles of justice, is clearly
shown by some significant student votes on this question. In
France at Oxford, England, recently won on record by a vote of
150 to 100 that they "will in no circumstances fight for King
and Country". Similar results have been taken by stu-
dents in Boston University, Brown University and other education-
al institutions in this country. (1)
Youth is interested in the
social application of Christ's principles, as will also be in-
dicated by the poem discussed further on in this chapter.

(1) Note quoted from The World, a publication of the Social-
ist-Christian Union of Boston University School of Theology,
May 2, 1933.

B. CONCEPTIONS OF CHRIST AND CHRISTIAN LIVING REVEALED IN ADOLESCENTS' POEMS

1. NAMES USED IN SPEAKING OF CHRIST

We come now to an examination of the poems adolescents have written about Christ and Christian living. As in chapter two, not all parts of the poems will be used here in the main part of the thesis. All complete poems not given here, however, may be found in the appendix. Let us first look at the names or titles adolescents use in speaking of Christ in their poems. After careful reading of all the poems in this section the following list has evolved:

Christ Child
Master
Saviour
Prince of Peace
Son of God
Son of Man
Lord
World's Redeemer
Christ the King
Christ the Mighty King
Heaven's King

It is to be noted that the titles in this list are practically the same as those used in hymns, scripture, sermons, and other worship and teaching materials in our churches. The indication seems to be that these adolescents are following fairly closely the titles associated with Christ in our religious institutions. We note that a few of the adolescents are associating kingly characteristics with Christ as they did with God.

8. CONCEPTION OF CHRIST AND CHRISTIAN LIVING REVEALED IN

CONCEPTS: PART II

1. NAMES USED IN REFERENCE TO CHRIST

As some have to be reminded of the poem, the following
names are given about Christ and Christian living. As in many
cases, not all parts of the poem will be used here in the main
part of the chapter. All specific parts not given here, however,
may be found in the appendix. Let us first look at the names
of Christ and Christian living and in speaking of Christ in their poems.
After careful reading of all the poems in this section the fol-
lowing list has evolved:

Christ: Christ
Savior
Liberator
Prince of Peace
Son of God
Son of Man
Lord
World's Redeemer
Christ the King
Christ the Mighty King
Heaven's King

It is to be noted that the titles in this list are
essentially the same as those found in hymns, scriptures, ser-
mons, and other writings and manuals available in our churches.
The indication seems to be that these adjectives are following
fairly closely the titles associated with Christ in our reli-
gious traditions. We note that a few of the adjectives are
associated with Christ's activity with Christ as King and with

2. CONCERNING EVENTS THAT TOOK PLACE IN HIS LIFE

That adolescents have been attracted to Christ through some of the outstanding and inspiring events in his earthly life is clearly revealed by their poems which have such events as their theme. The event of Christ's life about which they have rhapsodized the most and which seems to have impressed them the most strongly is the birth of Christ. This clearly is a favorite subject among adolescent writers of religious poetry. They have caught the poetic spirit of the birth-stories of Christ in the gospels and have developed it in their own way. They write about the manger-bed in Bethlehem, the strange visits of the shepherds and wise men and the unusual lustre of the stars on that momentous night, as is readily seen by even a casual reading of the poems on the birth of Christ which are included in the appendix. (1) Behind the outward events and seemingly miraculous accompaniments of Christ's birth these youthful writers have found a spiritual light which symbolizes to them the awakening of a new hope and peace in the world. The following lines from one of the poems are an illustration of this fact:

"And Mary laid her new-born baby down
When heav'n and earth were lit with wondrous
light,
And in the east there shone a glorious star,
And in its light the hosts of heaven sang,
'Glory to God', the chorus echoed far,
And 'Peace to earth', the bells their answer
rang." (2)

(1) See pp. 82-87.

(2) "The First Christmas", by Euphamie Allmond.

2. DISCUSSING EVENTS THAT TOOK PLACE IN HIS LIFE

That subject to have been referred to under the
name of the outstanding and inspiring events in his earthly life
is clearly revealed by their form which have been given as
their theme. The events of Christ's life about which they have
represented the most and which seems to have inspired him the
most strongly in the birth of Christ. This clearly is a favor-
able subject among adolescent writers of religious poetry. They
have treated the poetic subject of the birth of Christ in
the poems and have developed it in their own way. They write
about the manger-scene in Bethlehem, the strange visit of the
shepherds and also the and the unusual events of the birth of
that momentous night, as it possibly came up even a casual read-
ing of the poems on the birth of Christ which are included in
the appendix. (1)
In the appendix of Christ's birth these youthful writers
have found a spiritual light which symbolizes to them the mean-
ing of a new hope and peace in the world. The following
lines from one of the poems are an illustration of this fact:

"And Mary laid her newborn baby down
When Mary's and earth were lit with
light,
And in the east there shone a star,
And in the light the hosts of heaven sang,
'Glory to God,' the chorus echoed,
And 'Peace to earth,' the bells rang out
rang." (2)

(1) See pp. 12-13.
(2) "The First Christmas," by Elizabeth Johnson.

One poem was received which deals with the boyhood event of Christ's memorable visit to the Temple in Jerusalem at the age of twelve. This poem is so short and so much a unit that we shall quote it in full:

THE BOY CHRIST

"He was wise
That lad of twelve,
Whose task had just begun.
They said
He must be the Son
Of some high priest.
They looked to see
The kingly man
Whose Child
Confused them so--
But lowly Joseph came.
A mother summoned her Son away
With mild rebuke,
And Jesus followed,
Obedient."(1)

In this poem is revealed the adolescent writer's sense of the uniqueness and nobility of the character of Christ even at the early age of twelve. She conceives of the twelve-year-old Christ as one who is deeply religious, almost to the point of being precocious, yet well-balanced, and unconceited, as revealed by his unquestioning obedience to his mother.

Another adolescent has written an interesting poem describing the face of Christ as it is painted by the imaginative genius of Hoffman, presumably representing this same event or period in his life.⁽²⁾ This poem pictures that boyish face as one

(1) Dorothy Hendershot, Mt. Mercy Academy, Grand Rapids, Mich.
Chrysalid, Vol. II, p.5.

(2) See appendix, p. 88

The poem was received with little notice with the day's events

of Christ's memorable visit to the Temple in Jerusalem at the
age of twelve. This poem is so short and so much a child that

we shall quote it in full:

THE SON OF TWELVE

He was wise
That lad of twelve,
Whose name was Jesus,
They said
He must be the Son
Of some high priest.
They looked on him
The kindly man
Whom Christ
Gathered from the
Far away, and
A mother's arm round him
With his father,
And Jesus followed,
Obedient. (1)

In this poem is revealed the adolescent writer's sense of the
simplicity and nobility of the character of Christ even at the
early age of twelve. The conception of the twelve-year-old Christ
as one who is deeply religious, almost to the point of being
prosecuted, yet well-balanced, and unexcelled, as revealed by
his unquestioning obedience to his mother.

Another adolescent has written an interesting poem de-
scribing the face of Christ as it is beheld by the imaginative
genius of Holman, presumably representing both a poet and a
period in his life. This poem pictures that boyish face as one

(1) Dorothy Handman, M. A., Poetry, Grand Rapids, Mich.
The Poet, Vol. 1, p. 8.
(2) The Poet, p. 8.

which was very unusual in its features, a face which reflected a soft radiance and mystic depth which are genuinely divine.

Coming to later events in Christ's life, we find a valuable poetic contribution dealing with the interview which took place between the rich young ruler and Jesus. We quote:

THE TEST

"Thou Rich Young Man, the law of God didst heed;
 From early years it ever was thy aim
 To keep thy soul from blemish and from blame,
 Through paths of peace thy footsteps e'er to lead.
 Freely thou gavest to the ones in need,
 And ever gave in His Most Blessed Name,
 The whilest thou soughtest after truest fame,
 And goodness in thy heart grew like a seed.
 But he Who knows what hearts of men can be,
 Had only but to look in that of thine,
 And well He knew what others could not see
 When thou didst bear it to His gaze divine;
 To His sweet, 'Leave thy world and follow Me.' (1)
 Thou couldst not say, 'O Lord, my heart is Thine.'"

This poem well portrays the clash of soul forces which Christ aroused in the heart of a wealthy young man who was trying to serve both "God and mammon". It also shows the gentle but uncompromising firmness of Christ in insisting on the rightful sovereignty of his way of life over the ways of selfish ease and pleasure.

The tremendous event of Christ's rendezvous with God in the garden of Gethsemane is made the subject of another youthful (2) would-be poet. This twelve-line-poem sentimentalizes about the garden itself and conveys the conception of the Spirit of Christ still returning to that garden for spiritual refreshment. In

(1) Mary Duggan, Junior Year, The Nardin Academy, Buffalo, N. Y.

(2) "To a Garden", by Mary Martha deBest. See appendix, p. 89

its over-sentimental fancies it misses the stern tragedy and stark realism of that soul-shaking event on the last night of Christ's earthly life.

A very interesting poem which we received takes the crucifixion of Christ as its theme. This is the only poem in the entire group on Christ which deals with that supreme event. It is somewhat strange that more adolescents have not chosen to write about such a tremendously important event in the life of Christ. The one poem that we have, however, is worthy of being quoted and is short enough to quote in full:

HIS SACRIFICE

"Back to the deep, deep wood He went
Without a thought of loss;
He hewed out of the wood two beams
And made Himself a Cross.

'If I would save them, I must die'
(This was the thing He said)
'But the hearts that hate me now
Will learn to love me dead.'

He died upon the Cross He made
Without a lip to bless;
He rose within a million hearts,
And this was His success."⁽¹⁾

Here we find expressed the sublime truth of the vicarious aspect of Christ's death on the cross, a voluntary death which could, by the magnetism of its spiritual power, eventually win the love of the martyred one's enemies. An interesting and unique conception in this poem is that of Christ having, as a car-

(1) Dorothy Barney, 9A, Tappan Junior High School, Ann Arbor, Michigan, Tappan Treasure Ship, p.20.

its over-estimated impact it gives the story tragedy and
a real feeling of that soul-shaking event on the last night of
Christ's earthly life.

A very interesting poem which we received from the
association of Christ in the home. This is the only poem in
the entire group on Christ which deals with that supreme event.
It is somewhat strange that more adolescents have not chosen to
write about such a tremendously important event in the life of
Christ. The one poem that we have, however, is worthy of being
quoted and is short enough to quote in full:

Mrs. SACHS

'Down to the deep, deep road he went
Without a thought of loss;
He bowed out of the world the human
And made himself a cross.

'If I would have seen, I must die,
(This was the thing he said)
'But the heart that beats the now
Will learn to love the dead.'

He died upon the cross he made
Without a lip to utter;
He rose within a million hearts,
And this was his success. (1)

Here we find expressed the sublime truth of the vicarious as-
pect of Christ's death on the cross, a voluntary death which
could, by the magnitude of the spiritual power, eventually win
the love of the martyred one's enemies. An interesting and uni-
que conception in this poem is that of Christ saying, as a cer-

(1) Dorothy Harvey, W. Tappan Junior High School, San Francisco,
Michigan, Tappan Exchange Club, p. 20.

penter, made his own cross. This conception, of course, comes entirely from the imagination of the writer; there is no evidence in the New Testament in support of the theory that Christ made his own cross.

Two poems in the collection have the Easter event as their subject.⁽¹⁾ Both of them express, in different ways, the radiant fact that Christ overcame death by rising from the grave. "Easter Prayer" is a highly sentimental depiction of the event and the imagined effect it might have had on the writer. This poem is somewhat spoiled by the fact that it confuses Christ with God, in much the same way as the poems with this conception (or shall we say misconception?) to which attention was called at the end of chapter two. The other Easter poem, "An Easter Thought", brings out fairly well the spiritual significance of Christ's resurrection, as well as describing some of the details of the story.

These few illustrations we have been able to give of the poetry dealing with events in Christ's life which adolescents have written are enough to show that young people are definitely interested in the historical Jesus and are finding much of their inspiration and their sources of Christian worship and Christian idealism from the actual events in the life of their spiritual hero. We are now ready to examine some poems which reveal some of the principles of Christian living.

(1) See appendix, pp. 96-97

...his own words. This conception, of course, comes entirely from the imagination of the writer; there is no evidence in the New Testament in support of the theory that Christ was not a Jew.

Two poems in the collection have the Easter event as their subject. (1) "Easter" is a poem of some length, in different ways, the modern fact that Christ overcame death by rising from the grave. "Easter Prayer" is a highly sentimental depiction of the event and the imagined effect it might have had on the writer. This poem is somewhat spoiled by the fact that it contains Christ with God, in much the same way as the poem with this non-connection (or shall we say misconception?) to which attention was called at the end of chapter two. The other "Easter poem," "An Easter Thought," brings out fairly well the spiritual significance of Christ's resurrection, as well as describing some of the details of the story.

These two illustrations we have seen are to give of the poetry dealing with events in Christ's life which authors have written and enough to show that young people are definitely interested in the historical Jesus and are finding much at their inspiration and their sources of Christian worship and Christian idealism from the actual events in the life of their spiritual hero. We are now ready to examine some poems which reveal some of the principles of Christian living.

3. CHRIST-LIKE PRINCIPLES APPLIED TO PERSONAL LIVING

Some of the poems received indicate that at least a few adolescents are endeavoring to apply some of the teachings of Christ to personal living. Some of them also recognize that people are not always applying his teachings in all parts of their personal lives. One junior high school girl has brought this out in a little poem of ten lines:

THE CHRIST CHILD

"I wonder what your thoughts would be,
If you were born on earth today.
Has the world been filled with sin
Or has no vice soiled heart and mind?
Oh, Christ Child, tell me.

Have we failed to keep your law,
'Peace on earth, good will to men'?
Have we helped the poor and lonely,
Leaving none filled with woe?
Oh, Christ Child, tell me." (1)

This young girl is evidently questioning whether people are applying some of the principles of Christ, such as, helping the poor and lonely, and bringing about "peace on earth, good will to men" in their personal lives.

Another girl is even stronger in her condemnation of the lack of peace and good will and Christ-like principles in the world. (2) In the first stanza of the poem she tells of how every year at Christmas time we praise and sing carols to Christ and then---

"Yet scarcely have the anthems died away
When men resume their strife, and needlessly
Cause tears to flow, and bring to many lips

(1) Elsie Pierce, Tappan Jr. High School, Ann Arbor, Mich. Tappan

(2) "Peace on Earth", see appendix, p. 92

Treasure Ship, p. 34.

41

"A cry of anguish, or an angry curse;
And pleas for peace are greeted heedlessly--
What peace is there on earth?"

Likewise in the giving of gifts on Christmas day, continues this adolescent, there is selfishness because people try to get each other the costliest of gifts. And in the giving they forget about the people who are in need of the bare necessities of life. The last stanza of this fine poem indicates that this girl has caught the real spirit of Christ and wants to apply it in her personal life:

"God help us all to see what we may do
To make Christ a reality on earth
And Christmas more than hollow mockery.
And somehow, may the star of Bethlehem
Direct us to the Son of God, who came
To be the Son of Man, and bear his sin,
And still his inner strife and give him peace."

In the next poem considerable attention is given to the Christmas star. Perhaps this poem ⁽¹⁾ should have been considered above with the poems on the birth of Christ, but the last stanza contains a much deeper spiritual insight than some of other poems on Christ's birth, so that it seemed worthy of consideration here:

"O Eastern Star---our triumphs here
Avail us naught; banish our pride;
Show us your brilliant gleaming rays
And guide us to the Christ Child's side.
Suffuse our hearts with meekness; send
Your golden light down from above
To pierce our darkness; show the way
To peace,
To purity,
To love."

(1) See appendix, p. 93

A very beautiful, and very rare;
and since the world is so full of
such things, it is not surprising

There is no giving of gifts on Christmas day, but
this is because, first, as we have seen, people try to
get each other the greatest of gifts, and in the giving they
forget that the people who are in need of the same necessities
of life. The first stanza of this poem indicates that this
fact has brought the poet's spirit of Christ and made it clear to
him that personal gifts

God help us all to see what we may do
To make Christ a reality on earth
And that there must be no selfishness
And that we must be true to the word of Jesus
Direct us to the way of God, the way
To be the Son of Man, and love him also
And will his power with us give the peace.

In the next poem considerable attention is given to the
Christmas story. Perhaps this poem
should have been omitted
and there with the poem on the birth of Christ, but the last
stanza contains a such happy spiritual insight that some of
other poems on Christ's birth, as that is seemed worthy of con-
sideration here:

Oh, Father! hear--our voices rise
To thee we turn; O Father, hear our cry;
Show us the path of life, the path of peace,
And guide us to the Father's house above;
And make our hearts with love and peace
Your golden light and love to show
To those who are in darkness; show the way
To peace,
To love,
To love.

This writer is evidently anxious to apply Christian principles of peace, purity and love to her personal living. She has expressed in a beautiful form some of the significant qualities of character which the following of Christ should bring to one's personal life.

The next adolescent has caught the service motive of Christ and its value in life. ⁽¹⁾ In an imaginative way she tries to show how certain people and things can make life worth living by true service. We quote the last five lines of the poem:

"And all of these--from man of God to flower
Will answer make that in your every hour
You need not doubt that it is worth the living
If spent in service true, to others giving
The blessing you receive."

The next poem in this group is also somewhat highly imaginative. ⁽²⁾ It shows, however, how young adolescents often may be trying to find Christ-like characteristics in the people with whom they associate in their daily living.

The writer of the last poem in this group has indeed caught the real meaning and spirit of Christ and is honestly trying to apply his principles to her own personal life. The poem is brief enough to quote in full:

PRAYER OF YOUTH

"I am a youth, alive today,
I want to live the Christ-like way;
So help me, Lord, in all I do,
To ever be sincere and true."

(1) See appendix, p. 94

(2) Appendix, p. 95

This writer is especially anxious to apply the same principles of reason, logic and love to her personal living. She has been produced in a beautiful form some of the most important questions as character which are interesting to others should bring to one's personal life.

The next subject has brought the service motive of character and its value in life. In an investigative way and three to four new people and friends and family life worth living by these services. We have the last five lines of the poem:

And all of these--these men of God to follow
Will answer me that in your every hour
You need not know that it is worth the living
It opens in a vision true, to others giving
The blessing you receive.

The next verse in this group is also somewhat highly imaginative. It shows, however, how young adolescents often are in trying to find Christ-like characteristics in the people with whom they associate in their daily living.

The writer of the last poem in this group has looked beyond the ideal meaning and spirit of Christ and is honestly trying to apply his principles to her own personal life. The poem is brief enough to quote in full:

WORTHY TO TRUTH

"I am a young, naive today,
I want to live the Christ-like way;
So kind we find in all I do,
To ever be a friend and true."

"Give me a mind so keen and strong,
That it will know the right from wrong;
I make my heart now pure and good--
May I not be misunderstood.

Help me to give my life for others,
Help me to live and serve my brothers;
And may my life a blessing be
To all of those who have known me.

O, give thy joy, and peace, and power,
O, may I live from out this hour
A life of faith and victory, (1)
Like Christ who lived in Galilee."

4. SOCIAL PRINCIPLES OF CHRIST AS APPLIED TO

a. WAR

As pointed out above, the social principles of Christ are most timely and important for our present-day life. In this study we were interested in discovering whether any of these principles of Jesus with regard to great social questions have carried over into the poetry written by adolescents. We did succeed in finding a little. It is not as much as one might desire, but it is a small indication that adolescents are beginning to realize the importance of applying Christian principles to some of our great social problems. There may be other valuable poems by adolescents on the questions of war and race relations which this study did not find.

In the poems collected on war most of the adolescents have approached the subject from what might be called a negative viewpoint. Most of them have entitled their poems "War" and have proceeded to write about war, but in all cases they have

(1) Hester Gillette, Acampo, California, Taken from Epworth Herald, December 19, 1931.

pointed out the horrors and tragedies of it as can be seen by a reading of the two poems below.

"War sends hate throbbing, throbbing;
 Snarls at God and beauty;
 Strikes blindly, power-maddened, (1)
 And leaves us sobbing, bobbing, sobbing."

"A madly shrieking
 Frenzy
 Of battle lust
 And slaughter
 On a sodden, surly field
 Beneath a glaring,
 Lurid sky--
 That is war!

A raging inferno
 Where living,
 Breathing men,
 Tortured souls
 Are changed
 In an instant's time to
 Murdering fiends of hell--
 That is war!

Strong youths
 Pulsing with life,
 In serried rank
 Poured into
 The red maw of Hades,
 Lauded as heroes
 For the slaughter of
 Their fellow men--
 That is war!" (2)

These poems portray with remarkable vividness and realism the unspeakable horrors and outrageous savagery of war, but, as is apparent from their lines, they are content to stop there. They do not attempt to supplement this negative attitude with a positive approach to the need and the problem of securing peace.

For other poems along this same line of thought see pp. 96, 97, 98 of the appendix. All of these adolescent writers seem to see the stark realism of war and the uselessness of trying

(1) Fred Baugher, Decatur High School, Decatur, Ill. Fragments, 1930.
 (2) Ruel Harris, Central H.S., Tulsa, Okla. Poetry, Vol. 1, p. 24.

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These poets ... with ...
unforgettable ... and ...
... from their lines, ...
... to ... with a ...
... to the ... and the ...

For ... along ...
of this ... All of ...
to see the ... of ...

(1) ...
(2) ...

to settle disputes by this method. If more of this attitude can be instilled into the youth of our land, we may make progress in abolishing forever this cruel institution. Adolescents are beginning to see the unchristian nature of war. One adolescent girl has expressed the attitude thus:

(1)

"For peace like His a warring world is crying."

b. RACE RELATIONS

A few poems were received showing an appreciation of other races and a desire to build a more friendly and brotherly world. One boy, in talking of his code of life, says:

"Shall I select an elite knob
Of friends or brothers, be s snob?
Or shall my heart in love take in
Men of all nations as my kin?
Friendly to all, yet no man's fool,
Living out the Golden Rule."(2)

An adolescent girl draws a fanciful picture of the Christ child in prayer in the first four stanzas of a poem. In the last stanza she indicates that she wants to learn to love and pray for all mankind.

"A little child, who standest thus in prayer
For us Thy children, poor and sad and blind,
Give me a heart that loves its fellow-men
And prays, as Thou dost, for all mankind."(3)

(4)

The other two poems which touch on the problem of race relations do not state as definitely the writers' ideas on world brotherhood as the two quoted from above. The writers,

(1) Cassius Zuck, "Playthings", see appendix, p.99 (4) Appendix, pp.102-103
(2) See appendix, p.100
(3) For complete poem see appendix, p.101

to which the... of this... It was of this...
can be... into the... of our... as my...
... in... for... this...
... and... to see the... of...
... (1) ...

"For peace like this a nation would be happy."

B. THE RELATIONS

A few... were... an... of
... and a... to... and...
... One... in... of life, says:

"I shall I... as...
of... or... as a...
Or... in... in
... as my...
friendly to all, yet...
living... (2)"

An... girl... of the
... in... of a... In
... and... to love
and pray for all people.

"A little... in prayer
... and...
... for all... (3)"

(4)

The other two... on the... of...
... the... ideas on
... The...

-
- (1) ...
 - (2) ...
 - (3) ...
 - (4) ...

however, have evidently caught a newer and deeper appreciation of the Negro and other races through certain experiences they have had.

The poems in this chapter indicate that adolescents are at least interested enough in Christ to write poems about his life and teachings. While a few are rather far-fetched and sentimental, yet, on the other hand, many of them indicate that the writers have caught the meaning of his heroic character and are trying to apply his principles in their daily living.

We shall now give our attention to ~~the~~ third part of our study, namely, adolescent conceptions of death and immortality.

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of the Negro and other races through certain
have had.

The books in this chapter indicate that
are at least interested enough in the
the life and character. While a few are rather far-
essential, yet, on the other hand, many of these indicate that
the writers have found the meaning of the Negro's position and
are trying to apply the principles in their daily living.

We shall now give our attention to the third part of
our study, namely, the historical development of the Negro
and his.

IV. ADDRESSING CONCEPTIONS OF DEATH AND IMMORTALITY

A. DEATH, A PROBLEM FOR ADOLESCENTS

During the early years of childhood the individual is seldom greatly troubled by the problem of death. The child's experiences have not developed far enough for him fully to understand and comprehend the meaning of the term. In most cases adults try to shield the child from the problem as much as possible. As the teen years are reached, however, and adolescents' mental capacities and experiences increase, they begin to think about and consider more seriously the problem. What is the meaning of this thing, death? Is it something to be feared, or is it a relief from pain and suffering? Is there anything after death? As one student of adolescent psychology says: "Adolescents often suffer greatly over the problem of death. This is probably because now for the first time they fully grasp the fact and something of the nature of death, and because by now someone intimately associated with the adolescent since childhood is likely to have died."⁽¹⁾

Many times the attitudes and ideas of adults on this problem are confusing to young adolescents, just as their conceptions of God. Many people claim a belief in immortality and yet they have a fear and horror of death. To the questioning adolescent some adults may not be able to give a satisfactory answer concerning their idea of life after death. Other people have a cynical and questioning attitude toward the problem. Some think that death is the end of everything. On the other hand,

(1) Hollingworth: The Psychology of Adolescence, p.159.

many Christians have a highly spiritual and lofty conception of immortality.

Because of this state of confusion we find some adolescents perplexed and uncertain. Others, because of the state of affairs, break away from the traditions and endeavor to grapple with the problem and ~~think~~ their way through to some satisfactory answer for themselves. Of course, during the teen years their ideas or conceptions of death and immortality may change along with other changing religious conceptions, as they grow and encounter new experiences.

In the two previous chapters we have examined adolescent poems for their ideas about God and about Christ. So in this chapter we turn again to poems written by teen-age boys and girls in order to study more directly their ideas about death and immortality.

B. CONCEPTIONS OF DEATH AND IMMORTALITY REVEALED IN THE POEMS OF ADOLESCENTS

After as many poems as it was possible to find on this subject had been collected, they seemed to group themselves into three main divisions, namely; (1) pessimistic ideas of death, (2) questioning or skeptical ideas of death, and (3) positive hope of immortality after death.

1. PESSIMISTIC IDEAS OF DEATH

Eight poems were found that seemed to give definitely

many individuals have a highly skeptical and rationalistic attitude
of immortality.

Because of this state of mind, we find that religious
differences are not only religious, but also, because of the state
of affairs, they are also social and economic. It is
possible that the religious and social differences are not
necessarily antagonistic to each other. Of course, during the
last years, there have been a number of cases of death and immortality
and change along with other changing religious conceptions, as
they have not completely new experiments.

In the two previous chapters we have examined religious
and social for their ideas about God and about Christ. So in
this chapter we turn again to some of the ideas of the
and give in order to study more closely their ideas about
death and immortality.

2. CONCEPTIONS OF DEATH AND IMMORTALITY REVEALED IN THE FORMS OF ABSTRACT

After we have seen as it was possible to find on this
subject and then collected, they seemed to group themselves in-
to three main divisions, namely: (1) personal ideas of
death, (2) questioning or skeptical ideas of death, and (3)
positive hope of immortality after death.

1. PERSONAL IDEAS OF DEATH

First comes the group that seems to give definitely

pessimistic ideas of death. We quote two of the short ones below:

DEATH

"The reaper stalks the harvest field,
The grain before his scythe must yield.
He gives no quarter, he seeks none.
He stops not till his task is done. (1)
His name is Death, his grain are men."

THE LAST WAR

"Dark deeds; mystery; horror;
Tongues of flame leap from the horizon;
The earth is flowing with blood.
Ripping, tearing pain runs through my lungs.
My every nerve is alive with the agony of
death.
A tremendous, deafening crash and the roaring
thunder of flames.
For an instant the earth is a picture of Hell!
Then utter darkness, silence.
Death reigns!" (2)

It can readily be seen that these two adolescent girls have ugly, horrible, and fearful ideas of death. To them death seems to be the end of everything. For other poems showing similar ideas, see pages 104 to 109 of the appendix.

It will be noted that while these poems show the same gloomy, pessimistic attitude of death ending everything, yet the writers take it more calmly and matter-of-fact than the two above. To most of them it doesn't seem to be anything to get excited over---there is nothing they can do about it. In the

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- (1) Elsie Pierce, 8A, Tappan Junior High School, Ann Arbor, Mich.
Tappan Treasure Ship, p.33.
(2) Betty Greve, 9A, Tappan Junior High School, Ann Arbor, Mich.
Tappan Treasure Ship, p.43.

words of one:

"Too much...to know,
 Into the gloom, then, let me, God, go
 With soft, slow step,
 Unknowing."(1)

To another death will be a relief from the tiredness and uselessness of life in general. In fact, this writer even thinks that the philosophers are wrong and she is conceited enough⁽²⁾ to pose her answer to the problem as the only correct one!

One poem in this group shows just a little different conception from the others. It is brief enough to quote in full:

INTO QUIET NIGHT

"I am dead.
 I am come to the end.
 The sky is my face;
 God is my friend;

 The wind is my laughter;
 The sea is my song;
 The trees are my fingers.
 Can death be wrong?"(3)

This girl has the same idea of death ending everything as far as personality is concerned, but she seems to express the idea of a humanistic immortality. She thinks that certain parts or aspirations of her human life will live on in the things of nature that she has loved, such as the sky, the wind, the sea and trees.

(1) See appendix, p.105

(2) See appendix, p.106

(3) Edna Janice Gutttag, James Monroe High School, New York City, 1929.

2. QUESTIONING IDEAS OF DEATH

Along with pessimistic ideas of death, there was also found a number of skeptical or questioning ideas on the subject. Adolescents are wistfully anxious to know more about death and are thinking about the problem and evidently trying to find a satisfying answer. To most of them it still seems to be largely a mystery or a question mark. For example:

THE MYSTERY OF DEATH

"Oh Mystery of mysteries,
One man shall never know.
Imaginative tales of you are told,
But are they true?

What fate--what power--controls your
sword?
Can it be God?
Death is not love. (1)
I wish I knew!"

Some of these wistful adolescent poets are reaching out toward the conception of a definite and radiant life beyond death, yet they do not quite "arrive". They want to believe in personal immortality, but their religious faith is not strong enough to give them any feeling of certainty about it. They sometimes express their longing for life beyond death in words of real beauty, yet the question mark is still there. The following lines will serve as an example:

"Why can't I go with the sunset
Away to lands unknown,
Where love and God have met (2)
And beauty and truth are one?"

-
- (1) Marsinah Pierce, 9A, Tappan Junior High School, Ann Arbor, Michigan, Tappan Treasure Ship, p.90.
(2) From "Longing", by Ruth Dart. See appendix, p.110 for complete poem.

A feeling of persistent uncertainty about the existence of the soul after death is expressed in two of the poems we have received. One of them, which is entitled, "Finally",⁽¹⁾ boldly asserts the writer's possession of a soul but the writer cannot find positive assurance that her soul---she herself--will always remain in existence. "Shall I?" is the wistful query with which she ends the poem. The same tone of uncertainty is found in the poem, "Hillside",⁽²⁾ although here it is cast into the form of a prayer:

"God, grant an answer to a prayer,

That at the close of my own life,
It may be free from strife,
And like a dying, shining day,
Reflect a light of purer ray."

In these lines the youthful writer seems to have a vague conception of the possibility of something beyond the close of this life, a possibility the achieving of which she asks in her prayer. But the hope of immortality is not clear and unmistakable.

This tone of uncertainty is also expressed in a poem entitled, "A Prayer". We quote the entire poem:

"Hark! down the shining skypath drops the lark,
With all the varied sunset on his burnished wing.
The monastery garden, cool and dark, with shadows
 deep'ning,
Lies still beneath my window, gloomily re-echoing

(1) See appendix, p. 111
(2) See appendix, p. 112

achieved a loftier and more worthy conception than in the earlier one. It is quite a long and somewhat imaginative poem in which she visualizes herself as talking with Peter on a mountain top about life eternal. All through the poem she seems to have no fear of death, but feels that there is a life after death, and she ends the poem by saying:

"I feel the caress of sleep, like cherub's hands,
And know how good it is
To die!"

An adolescent boy has very clearly sounded the note of immortality in a poem entitled "To The Fates"⁽¹⁾. This poem is based upon the story of the three Fates---Clotho, Lachesis and Atropos---found in Greek mythology. After all that the fates may do to his life, the adolescent still feels that

"...e'en then I'll not be dead."

The next adolescent writer has a very definite and radiant hope of life after death. We quote:

HOPE

"A white shroud
Has been gently drawn
Over the tired face of earth,
For she is dead.

Hope lives
For spring
And resurrection... (2)
We also die to live."

The last poem in the group may not speak as definitely of immortality as some of the others, but at least the writer

(1) See appendix, p.114

(2) Helen Bartosiewicz, Mt. Mercy Academy, Mich. From Chrysalid, Volume II, p.23.

collected a letter and some other manuscript from the ser-
vice. It is quite a long and somewhat suggestive poem in
which the religious element is talking about Jesus in a way
that is quite different. All through the poem the sense is
based on that of Jesus. And there there is a little after
death, and the ends the poem by saying:

"I feel the sense of things, after another's death,
and know the good is in
the world."

An adolescent boy and very clearly, however, the sense of
immortality in a poem entitled "To the Future". This poem is
based upon the story of the Roman Emperor Nero, Augustus and
Nero--living in Greek mythology. After all, the future
may be in the life, and adolescence will find that

"...on earth I'll not be dead."

The next adolescent writer has a very definite and red-
dant sense of life after death. He quotes:

THE
A little while
and I shall be
over the great sea of space,
For all is dead.
None lives
For ailing
and resurrection... [?]
We also live to live."

The last poem in the group was not signed as definitely
or indirectly as some of the others, but it leaves the writer

pictures death as something that is grand rather than sad,
 She seems to believe that griefs will pass away with death:

DEATH

"Not sad,
 But grand thou art!
 Who knows ~~what~~ grief shall pass
 When I am called to thee?...Not sad,
 O Death!"(1)

A reading of this chapter shows that the poetry material in the chapter gives very few wholesome and spiritual conceptions of death and positive hopes of immortality. We should be careful, however, in drawing hard and fast conclusions from the material contained herein. As stated in other parts of this study, we are very sure that we have not found **all** of the available material on the religious **con**ceptions of adolescents. **Also**, a study of their poetry is only one means of studying these conceptions; there are other methods and surveys that are just as valuable.

(1) Elizabeth Hollway, Mt. Mercy Academy, Grand Rapids, Mich.
 From Chrysalid, Vol. II, page 46.

...the same to be first ...

...

...the same to be first ...

...the same to be first ...

V. CONCLUSIONS

V. 1000000000

As we pause now to take a backward look over the ground covered by this study, and to gather together the outstanding results of the study, we observe several important things regarding the religious conceptions of adolescents as exemplified by a fairly representative group of their poems. First of all, we observe that confusion and contradictory ideas about God exist in the minds of these youths, partly, at least, because of insufficient or wrong training in their childhood. They are confused about the character of God, and also about the place or places where he dwells. And some of them have confused God with Christ in their thinking. We note, further, that Christ holds a prominent place in the thought of these adolescents. He is important to them both for their personal conduct and for their social principles regarding war and race relations. The fact of death presents a real problem for the adolescents represented by this study. Some of them frankly despair of any existence after death and stand in horror of that grim fact. A larger number are simply agnostic about the question, and wistfully hope that there may be something beyond. A small group have a definite and certain hope of immortality after death, though their conception of what that life will be, beyond the belief that it will be joyful, is very vague.

In the light of these observations, summarizing the study, there are certain very tentative conclusions that we may draw. The results of the second chapter of this thesis lead us to believe that many of the adolescents of this country---

not all, nor even, necessarily most, but many of them---have acquired their conceptions of God from traditional theology, and are more impressed by his power than by his benevolence. The poems also show that a considerable number of adolescents think of God as being transcendent, dwelling off somewhere in the skies or up above, rather than being immanent in the world of Nature and of men.

Another tentative conclusion which this study reveals is that modern youth is frankly perplexed about the conception of immortality, and that a large number of them---how large, of course, it is impossible to say---has either definitely abandoned all belief in a life after death or else is very skeptical about it and can only wistfully hope that they may be wrong in their suspicions. The young people are plainly doing their own thinking on this important religious question, as their poetry shows. Even those who have expressed a definite and positive hope of immortality are very vague about the details of the next life and apparently are not satisfied with the old-fashioned golden-street-pearly-gate-harp-playing notions.

The writer believes that the adolescent poems studied in this thesis justify the conclusion that modern youth is interested in religious problems. Out of the 78 poems which comprise the entire collection, only 12 are from students in strictly religious institutions who would therefore be predisposed in favor of religion. And in most, if not all, of the other cases,

and all, but even, necessarily, and only of the...
...the...
...and are more important to him than to his...
...the...
...think of him as being...
...and also to us...
...of nature and of us.

...the...
...is...
...of...
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...and...
...in...
...and...
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...the...
...in...
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the students were free to choose their own subjects. The fact that students from high schools or other purely secular schools in so many different sections of the country have written so penetratingly and so thoughtfully about major religious conceptions shows what a strong interest they have in religion.

Judging by the poems in this study, greater interest is taken by adolescents in Christ and his meaning for their lives than in the other religious conceptions. And some of the finest poetic contributions have been those dealing with Christ or Christ-like principles for living. This is especially noteworthy in the poems which deal with the subject of war and its sinfulness which makes it so destructive of Christian ideals.

In closing this study, we would again make it clear that we do not consider our conclusions on this subject final or dogmatic in any sense. We realize that, in the nature of the case, they must be tentative and subject to possible revisions in the future. It is our hope that this fascinating and fruitful study of adolescent religious thinking may be taken up by others and carried on to further and more comprehensive and more conclusive results.

The author's aim is to show that the religious life is not a mere set of rules and regulations, but a living, breathing organism. He begins by pointing out the common mistake of regarding religion as a collection of dogmas and rituals, and then proceeds to show how the religious life is actually a process of growth and development. He argues that the religious life is not a static entity, but a dynamic one that changes and evolves over time. He concludes by stating that the religious life is a journey, not a destination.

In the second part of the book, the author discusses the various aspects of the religious life, including prayer, meditation, and service. He shows how these practices are not merely external acts, but expressions of an inner life. He argues that the religious life is a process of transformation, and that the various practices are tools for achieving this transformation. He concludes by stating that the religious life is a journey of the soul, and that the various practices are the steps along the way.

In closing, the author states that the religious life is a journey of the soul, and that the various practices are the steps along the way. He argues that the religious life is a process of transformation, and that the various practices are tools for achieving this transformation. He concludes by stating that the religious life is a journey of the soul, and that the various practices are the steps along the way.

SECRET

What hopes that we held cherished in our souls are
gone,
And far we seek our mind and leave our hearts,
And still deeply send our thoughts apart,
And every effort seems as but a pain.
To this we strive to raise such more the dawn
of light; we seek to heal the searing heart
that grief has caused with keen, piercing darts,
Our courage fails us as we plod along.

APPENDIX

And now, above all else, we plead our cause
Before the throne of the Almighty King;
When in that state of almost dread, we pause
And reaching for a hand divine, we cling
To God's, whose mercy reaches down and draws
Our feeble nature to eternal things.

Virginia Miller
Mount Mercy Academy
Grand Rapids, Michigan
Catholic, Vol. 1, p. 5.

ATKINSON

SONNET

When hopes that we held cherished in our souls are
gone,
And sorrow~~s~~ racks our mind and tears our hearts,
When cold despair sends godly thoughts apart,
When every effort seems as but a pawn,
In vain we strive to seize once more the dawn
Of faith; we seek to heal the searing smart
That grief has caused with her keen, piercing dart.
Our courage fails us as we plod along.

And then, above, our past deeds plead our cause
Before the throne of the Almighty King;
Then in that state of dismal dread, we pause
And reaching for a hand divine, we cling
To God's, whose mercy reaches down and draws
Our feeble nature to eternal things.

Virginia Miller
Mount Mercy Academy
Grand Rapids, Michigan
Chrysalid, Vol. I, p.5.

THE MAKER

Upon the worthy throne He sits,
The Maker of all things;
The greatest of all men is He,
The God, the King of Kings.
All great things on earth He made,
The small things, too--the sands--
He made the flowing waters
And all the barren lands.
The light of life He lends to us;
And every living thing
Who lives a bright and borrowed life
Returns it to this King.

Kathryn Doxey
Maury High School
Norfolk, Virginia
Typed Material.

THE WATERS

Upon the worldy waters He sits,
The Master of all things;
The greatest of all men is He,
The God, the King of Kings.
All great things on earth He made,
The small things, too--the winds--
He made the flowing waters
And all the world's lands.
The life of life He gave to us;
And every living thing
Who lives a breath and borrowed life
Returns to His hand.

Edwin Sears
New York, N.Y.
Boston, Mass.
New England.

PUPPETS

What are we,
This puny race of man?
We who wonder at the mechanism of
 some new machine,
And marvel at the ingenious mind which
 created it,
We, who are thought to rule the earth,
And aye! If given the chance, would
 rule the universe!
With all our pride, power, and knowledge,
We, in truth, are but puppets
Whose strings are deftly maneuvered by
The power of the Great Creator;
He, who could in a split-second
Destroy the entire human race, the earth,
And even the universe.

Betty Greve, 9A
Tappan Junior High School
Ann Arbor, Michigan
Tappan Treasure Ship, p.43.

THIRTY

What are we,
This busy race of men?
We who wonder at the wonders of
That new machine,
And marvel at the lightning mind which
Created it,
We, who are brought to this life bare,
And yet! at given the chance, would
Rule the universe!
With all our gifts, power, and knowledge,
We, in truth, are but puppets
Whose strings are softly manipulated by
The power of the Great Unseen;
He, who could in a split-second
Destroy the entire human race, the earth,
And even the universe.

Reverend Father,
Tappan Junior High School
Ann Arbor, Michigan
Tappan, Michigan, U.S.A.

BLINDNESS

Because we cannot clearly see ahead,
The light grows dim, the road looks
 dark and drear,
The tangled threads seem ravelled as
 they're spun--
We murmur in our pigmy littleness!
How dare we question God's Omnipotence?

Ethel Leonard
The Nardin Academy
Buffalo, N. Y.
Buds of Promise, p.89.

WILKINS

Because we cannot clearly see ahead,
The light grows dim, the road looks
dark and dead,
The jagged thorns seem revealed as
they're spun--
We murmur in our sighs, "Is this the end?"
How dare we question God's Omnipotence?

First Edition
The World's Library
New York, N. Y.
1911
Price of Volume, \$1.00

POEM

There is joy in the greenness of each sprouting leaf,
And there's hope in the robin's song;
There is rapture enfolded in each fleecy cloud,
As it silently sails along.

There is ecstasy written on each budding flower,
As it bursts from its opening pod;
And hidden in every beauty on earth
Is the infinite power of God.

By a Girl Reserve
From Guide Book for Senior High
School Girl Reserves.

POEM

There is joy in the greenness of each spreading leaf,
And earth's hope in the robin's song;
There is courage embodied in each lily's bloom,
As it silently waits along.

There is nobility written on each budding flower,
As it waits for its opening hour;
And hidden in every beauty on earth
Is the infinite power of God.

By a Girl Reader
From Girls Book for Senior High
School Girl Readers.

THE MASTER ARTIST

No picture was ever painted
On canvass by human hands,
That could rival a dying sunset---
A picture that God commands.

No song was ever lifted
From the lips of a man of clay
To compare with the notes of a songbird,
A-singing the clouds away.

No poem was ever sounded
Like the whispered poems of pines,
As they bend and sway all in rhythm
In their graceful pantomimes.

No story ever was written
With a plot like the plan of each life
That God holds safe in His keeping,
Throughout all tumult and strife.

The men we are prone to call "artists"
Are here--and are gone in a day;
But God and His art lives forever
The Master Artist holds sway!

Velma Crawford
Emerson School
Gary, Indiana
Typed Material.

THE MASTER ARTIST

No picture was ever painted
On canvas by human hands,
That could rival a living soul--
A picture that God commands.

No song was ever lifted
From the lips of a man of clay,
To compare with the notes of a songbird,
A-singing the clouds away.

No poem was ever sounded
Like the whisper of leaves of pine,
As they bend and sway all in rhythm
In their graceful dance.

No story ever was written
With a plot like the plan of each life,
That God holds safe in His keeping,
Throughout all tumult and strife.

The men we are prone to call "artists"
Are here--and are gone in a day;
But God and His art lives forever
The Master Artist holds sway!

Wm. Brewster
Knoxton School
Glen, Indiana
Typed Material.

MAN

God made the world---
O beautiful, perfect, but barren world.
On this world came the seed of life.
And it evolved more seeds,
Until now there are many forms of life.
Among these, man.

Man is the cruelest and the tenderest,
The most intelligent and the most stupid,
The strongest and the weakest
Of all animals.

Rebecca Levin, 9B
Tappan Junior High School
Ann Arbor, Michigan
Tappan Treasure Ship, p.99.

MAN

God made the world--
A beautiful, green, but barren world.
On this world came the seed of life.
And it evolved into man.
Until now there are many forms of life.
Among these, man.

Man is the cruelest and the leastest,
The most intelligent and the most stupid,
The strongest and the weakest
Of all animals.

Rebecca Levin, 93
Tappan Junior High School
Ann Arbor, Michigan
Tappan Treasure Book, p. 99.

STRENGTH OF THE HILLS

"I will lift up mine eyes unto the hills, whence
cometh my strength."
--Bible

There is healing in the trees, and strength in the hills,
If we'll only lift up our eyes;
Nature has a tonic for all of life's ills,
An assuage for tears and sighs.

For the wind in the trees will blow away tears,
The void in our aching hearts, fill,
And the tired soul's overwhelming fears
Will be lost in the silent hills.

So just steal away for a moment still,
Where the shrines of God's glory lies,
For there's healing in the trees, and strength in
the hills
If we'll only lift up our eyes.

Velma Crawford
Emerson School
Gary, Indiana
Typed Material.

STRENGTH OF THE HILLS

"I will lift up mine eyes unto the hills, whence
cometh my strength."
--Psalm 121--

There is healing in the cross, and strength in the hills;
It will lift up our souls;
Nature has a lesson for all of life's trials,
An answer for tears and sighs.

For the wind in the cross will blow us by land,
The void in our souls will fill;
And the cross will be our strength,
Will be food in the silent hills.

So just stand away for a moment still,
Where the spirit of God is given,
For there's healing in the cross, and strength in
the hills
It will lift up our eyes.

Verde Crawford
Barnes School
Gary, Indiana
Typed Material

THE YEAR

Leaves turn red, then fall to earth;
Trees reach arms to a graying sky;
Falls the cold and glistening snow,
Clothing trees in mantles white;
Comes the budding hope of spring;
Green things grow in field and wood;
Next, the blossom time of year,
All things fresh and fair to see:
Some say Nature, some say Luck,
But I know--I know it's God!

Bliss McConnell
John Burroughs School
St. Louis, Missouri
J.B.S. Anthology, p.40.

THE YEAR

Leaves turn red, then fall to earth;
Trees stand bare to a gray sky;
Falls the cold and glittering snow,
Cloaking trees in mantle white;
Goes the world's hope of spring;
Green leaves grow in field and wood;
Next, the blossoms come of year;
All things fresh and fair to see;
Come my Nature, come my love,
But I know--I know it's God!

Miss W. W. W.
John W. W. W.
W. W. W. W. W.
W. W. W. W. W.

SPRING

Spring has come to the city streets
And our hearts beat quick and fast;
For the south winds murmur an ancient song
That it learned in the far-off past.

"Oh, over the hills and far away,
Where the tinkling bluebells grow,
And the fairies dance on warm spring nights,
Is the place where I must go."

The pale young leaves are a-quiver with life,
And they glow with a golden gleam;
In their hearts is the light of the winter sun
That shone when they lay a-dream.

Our hearts are throbbing with strange, new joy
As we lift our eyes above
"Unto the hills from whence cometh our help,"
And we whisper, "God is love."

Irene Fort
West Philadelphia High School
W. Philadelphia, Pa.
The Torch Book of Verse, p.24.

SPRING

Spring has come to the city streets
And our hearts beat quick and true;
For the south wind brings an endless song
That is learned in the far-off past.

Oh, over the hills and far away,
Where the daisies blossom in rows,
And the lilies dance in white and blue,
Is the place where I want to go.

The path is long and a-distant with life,
And they give us a golden flame;
In each heart is the light of the winter sun
That shows when they lay a-dream.

Our hearts are burning with strange, new joy
As we lift our eyes above
"Unto the hills from whence cometh our help,"
And we whisper, "God is love."

Irma Ford
West Philadelphia High School
Philadelphia, Pa.
The Journal of Verse, p. 22.

C'EST DIEU

(Translated from a poem by Victor Hugo)

The restless surging of the waters,
The infinite spaces of the sky
Seem to whisper power eternal,
Seem to beckon, wait, and sigh.

And the mountains, tall, majestic,
And the trees, with branches high,
Seem to murmur always questions,
Seem to ask them for reply.

Then the sea, that untamed spirit,
And the boundless, tractless sky
Seem to nod and speak together,
"It is God, the Lord, not I."

Lois Sayre
Decatur High School
Decatur, Illinois
Fragments, 1930.

O'EST WIND
(Translated from a poem by Victor Hugo)

The restless surging of the waters,
The infinite spaces of the sky
Seem to whisper power eternal,
Seem to beckon, wait, and sigh.

And the mountains, tall, majestic,
And the trees, with branches high,
Seem to murmur always questions,
Seem to ask them for reply.

Then the sea, that unceasing spirit,
And the boundless, free-swinging sky
Seem to nod and speak together,
"It is God, the Lord, not I."

John G. G. G.
Deerfield High School
Deerfield, Illinois
December, 1930.

GOD, MAN, AND ROBINS

Earth's little petty people patter round,
And worry o'er work and humble things,
And Man deplores his lot in life,
While outside a robin sings.

A robin nearly bursts with joy,
And trills his little song
To make the earth a brighter place,
And help mankind along.

We little know how small we are
Until we see the sun
Rise on a summer morning, or
When we see that a day is done.

For in such glorious pageants
Man plays no part at all;
God made these and God made man,
And God sees the robins fall.

Lucy D. White
W. Philadelphia High School
Philadelphia, Pa.
The Torch Book of Verse, p.123.

GOD, MAN, AND ROBIN

There's little happy people better found,
And worry o'er work and worldly things,
And man delights his lot in life,
While outside a robin sings.

A robin nearly bursts with joy,
And sings his little song
To make the world a better place,
And help mankind along.

We little know how small we are
Until we see the sun
Rise on a summer morning, or
When we see that a day is done.

For in such glorious passages
Man plays his part as well;
God made man and God made man,
And God sees the robin tell.

Larry G. White
St. Christopher's High School
Philadelphia, Pa.
The Town Book of Verse, p. 183.

A FOOL ONE DAY SAID THERE WAS NO GOD

A fool one day
said there was no God!

A crimson sun,
a brown seed transformed
into a medley of colors.

An ugly moth
changed into a dazzling
butterfly.

A gurgling baby
developed into a splendid man.

Day turned to night---

And a fool one day
said there was no God!

Jeanette Turney
Rockford Senior High School
Rockford, Illinois
Typed Material.

A POOL ONE DAY SAID THERE WAS NO GOD

A POOL ONE DAY
SAID THERE WAS NO GOD!

A POOL ONE DAY
SAID THERE WAS NO GOD!
A POOL ONE DAY
SAID THERE WAS NO GOD!

A POOL ONE DAY
SAID THERE WAS NO GOD!
A POOL ONE DAY
SAID THERE WAS NO GOD!

A POOL ONE DAY
SAID THERE WAS NO GOD!
A POOL ONE DAY
SAID THERE WAS NO GOD!

A POOL ONE DAY
SAID THERE WAS NO GOD!

A POOL ONE DAY
SAID THERE WAS NO GOD!
A POOL ONE DAY
SAID THERE WAS NO GOD!

Typed Material
Society, Illinois
Society, Illinois
Society, Illinois

THE UNFATHOMED

All near me is still
 Yet sounds of the unpacified winds
 Whine in the west
 Parched burned leaves fall at my feet
 Each finding its place
 Among the many others
 That have suffered Nature's long drought
 And slow, welcome death.

A butterfly darting about me
 Thirsting for juicy, sweet sap
 Wearily wings away
 The aerial creature returns once more to drain
 The few remaining bitter, hot drops
 For the beautiful sentinels of God's woods,
 The phlox and black eyed susans
 Are crisp.

Before me, where once a merry brook played,
 Is a ditch
 A dry, hard, crumbling ditch---
 Here, all of Nature, only a short month ago,
 Had bloomed in new life daily
 Here, the cardinal, whose song is now saddened
 And wierd,
 Drank and bathed,
 Then assailed the highest branch
 To let all share in his beauty
 And happiness.

My beach, once a forest in itself
 That shut out sky and clouds
 Is now a torn ghost-like frame
 Now through the skeleton boughs
 One seems to see Winter
 But it is the heat, it is the heat and the drought.

Ruined flowers, thirsty butterflies,
 Dying trees and a dry ditch
 All are God's work.

Man
 Is not yet wise enough to understand
 Why God
 Wounds Himself.

By a boy, Grade 9A
 Sarah Scott Junior High School
 Terre Haute, Indiana.

THE UNRECORDED

All that was so still
Yet so full of the unrecalled words
Which in the years
Returned to me as I lay
Each thing in its place
Among the many others
That have entered Nature's long dream
And now, welcome again.

A butterfly flutters about me
Whispering for joy, sweet joy
Whispering to me
The gentle breeze is once more to bring
The low hum of bees, not drops
For the beautiful tendrils of God's words,
The place and time when Nature
Are crying.

Before me, where once a merry brook played,
Is a ditch
A dry, hard, crumbling ditch---
Here, all at once, only a short month ago,
Had closed in new life daily
Here, the cardinal, whose song is now silenced
And silent,
Drove and passed,
Then vanished the slightest breath
To let all there in his beauty
And happiness.

My heart, once a forest in itself
That shut out sky and clouds
Is now a fern-like thing
Now through the forest comes
One name to see Winter
But it is the heart, it is the heart and the dream.

Kind flowers, lovely butterflies,
Dying trees and a dry ditch
All are God's work.

Man
Is not yet wise enough to understand
Why God
Counts himself.

By a boy, Grade 10
Northwest Junior High School
Trenton, Indiana.

A BOY'S ANALYZATION OF GOD

God, to you, perhaps,
Is a man sitting on a golden throne.
To me, God is a spirit,
Showing right from wrong.
That is what God is to me.

Michael Lekas, 8th grade, age 15.
Bartlett Training School
Lowell, Mass.
Typed Material.

A BOY'S ANALYSIS OF GOD

God, to you, perhaps,
is a man sitting in a golden throne.
To me, God is a child,
showing that I am wrong.
That is what God is to me.

Michael James, 8th grade, age 13.
Belmont Training School
Lowell, Mass.
Typed material.

A PRAYER TO SCIENCE

O Great God of Science!
You with your girdle of steel,
You with your iron brows,
You with your lightning eyes,
Rise and hear my prayer:
Help us to continue to build
Great buildings.
Help us to build
Great airways.
Help us to make man immortal
In your realm, O science;
Help us to strive on to find
The secrets of the Earth.

Martin Lichterman, Grade 8.
Brooklyn Ethical Culture School
Brooklyn, New York
Ethecho Magazine, May 1931, p.17.

A PRAYER TO SCIENCE

O Great God of Science!
You with your spirit of steel,
You with your iron nerve,
You with your lightning eyes,
Hear and meet my prayer:
Help me to continue to build
great beliefs.
Help me to build
great science.
Help me to make men immortal
in your realm, O Science;
Help me to strive on to find
The secrets of the Earth.

Martin Lightman, Grade 8,
Brooklyn Manual Culture School
Brooklyn, New York
Scientific American, May 1931, p. 17.

THE TWILIGHT CAROL

In the soft, elusive twilight
Of a balmy springtime even,
When the rainbow-tinted sunbeams
Linger in the western sky;
Come a thousand calls from birdland,
Blended in harmonious music,
'Tis the twilight's evening carol
To the One Who reigns on high.

And a thousand calls from birdland
Blend into a thousand echoes,
As the starry lamps of heaven
Softly glimmer in the sky;
Hushed and silent are the voices
That their twilight prayers have offered
To the King of all creation,
King of all, Who reigns on high.

Dorothea Santamaria
W. Philadelphia High School
W. Philadelphia, Pa.
The Torch, p.106.

THE TWILIGHT CAROL

In the east, elusive twilight
Of a fading twilight even,
Then the rainbow-tinted sunbeams
Linger in the western sky;
Once a thousand calls from distant
Landings in the distance,
'Tis the twilight's evening carol
To the one who reigns on high.

And a thousand calls from distant
Landings in the distance,
As the early lamps of heaven
Softly glimmer in the sky;
Hushed and still the voices
That their faithful prayers have offered
To the King of all creation,
King of all, who reigns on high.

W. Phillips
W. Phillips
W. Phillips
The Lord, p. 108.

SUBMISSION

Today we live 'neath peaceful sky,
A nation blessed;
Tomorrow all our joy may die,
Our faith to test.

The mighty Hand that hovers o'er
Can strike or spare;
And every evil---even war---
May be our share.

So let us raise an earnest voice
To God above;
Accept His Will, in it rejoice,
Proclaim true love!

Margaret Valentine, Senior Year
The Nardin Academy
Buffalo, N. Y.
Buds of Promise, p.32.

SUBMISSION

Today we live 'neath peaceful sky,
A nation blessed;
Tomorrow all our joy may die,
Our faith be lost.

The night, hard, howl howls at
God's shrine of earth;
And every evil--even war--
May be our birth.

No lot we raise an earnest voice
To God above;
Except his will, in its justice,
Proclaim true love!

Margaret Valentine, Senior Year
The Sacred Academy
Burlingame, N. Y.
June 10, 1935.

CHRISTMAS

When Jesus came to Bethlehem town,
I think the angels brought him down,
And in the curve of Mary's arm
They left him, safe from any harm.

I think the angels sang and sang,
And all the bells in heaven rang,
And rejoiced and grouped around
The baby lying on the ground.

I think that Jesus peeped through eyes
As bright and starry as the skies,
And gazed in wonder at the night
Filled with holy, radiant light.

I think that Mary hugged him tight,
And prayed for strength to teach him right.
And God looked down from heaven above
And blessed them with his tender love.

Hazel Elmore (age 15)
Sebastopol, California.

CHRISTMAS

When Jesus came to Bethlehem town,
I think he was a little boy,
and in the manger he lay,
they laid him, and that was the day.

I think the angels sang and sang,
and all the while in heaven they,
and rejoiced and gloried round,
the baby lying on the ground.

I think that Jesus looked through eyes
as bright and clear as the stars,
and gazed in wonder at the light
which shone from his Father's face.

I think that Mary hugged him tight,
and prayed for strength to teach him right,
and that Joseph took him home to live,
and blessed him with his tender love.

Waverly Square (page 13)
Berkeley, California.

AN AUTUMN SUNSET

The sun in its crimson splendor
Hung low in the autumn sky;
The flush of the coming evening
Tinted the clouds nearby.

And then the sun sank lower
As the colors grew more pale;
A silence settled upon the earth
And the light began to fail.

Soon in the distant twilight,
Outlined against the sky,
The mountains stood as sentinels
Guarding the river nigh.

Oh, Thou Who hast made this beauty,
Give ear to my humble praise:
Thou shinest in glory brighter
Than even the sunset's rays!

Alice Jolley
The Nardin Academy
Buffalo, N. Y.
Buds of Promise, p.53.

AN AUTUMN SUNSET

The sun in its crimson splendor
Hung low in the autumn sky;
The lines of the coming evening
Tinted the clouds nearby.

And then the sun sank lower
As the colors grew more pale;
A silence settled upon the earth
And the light began to fail.

Soon in the distant twilight
Outlined against the sky,
The mountains stood as sentinels
Guarding the river night.

Oh, then who next made this beauty
Give ear to my humble praise:
Thou shinest in glory brighter
Than even the sunset's rays!

Alice Jolley
The Nordic Academy
Buffalo, N. Y.
End of Poem, p. 55.

WORSHIP

Darkness is falling, hear the bells calling,
Come all ye people away.
Your care and your sorrow forget till the morrow--
Lay down your burdens and pray.

Hear the chimes pealing; gladness is stealing
Into your hearts; bid it stay.
Come for an hour and feel the great power;
Vanish your doubtings away.

Voices are ringing, praises are winging
Their gladness to God through the skies.
The high and lowly, in unison holy
Together lift voices and eyes.

Sylvia Hunter
Feeding Hills High School
Newton, Mass.
Obtained through a teacher at
Boston University.

WORKSHIP

Darkness is falling, hear the bells calling,
Come all ye people hither,
Your care and your sorrow forget all the morrow--
Lay down your burdens and pray.

Heard the chiming bell; gladness is stealing
Into your hearts; all is day.
Come for an hour and feel the great power;
Vanish your doubtings away.

Voices are ringing, gladness are singing
Their gladness to God through the ether,
The high and lowly, in wisdom help
Together lift voices and eyes.

Sylvia Hunter
Reading Mills High School
Newton, Mass.
Obtained through a teacher at
Boston University.

AND IT SPOKE

I had sighed:
 But my sighs knew no answer;
 I ~~had~~ prayed;
 But my prayers were in vain.
 I had suffered;
 But God had forgotten,
 For time had but shown me more pain.

Where is God?
 Can't he give me assurance?
 Won't he speak
 Just to tell me his love?
 Is he chained
 Or unable to find us
 From his home in the Heaven above?

So I walked in the garden at evening
 Where the flowers were softly at rest;
 There a tiny pink rose-bud hung near me;
 I plucked it to pin at my breast.

And it spoke:
 With its perfume it told me
 That the God I had searched for was there
 In the garden, the rose, and the dew-drops--
 In the gloom, in the dark--everywhere.

Then my soul breathed;
 It thrilled in its gladness,
 And there in the black night--alone
 I prayed
 From my heart in its fullness
 To the God I had so newly known.

Dorothy Hilliard
 Highland Park High School
 Highland Park, Michigan
 Taken from Glimpses.

AND IT BEGINS

I had signed;
and my right knee no answer;
I had signed;
but my fingers were in vain.
I had signed;
and God had forgotten,
but then had not shown me more pain.

Where is God?
Can't he give us comfort?
What's the point
Just to tell us the story
is he changed
or unable to find us
from his home in the heaven above?

So I walked in the garden at evening
where the flowers were white as rest;
there a girl passed by me;
I looked at her and she passed.

And it spoke:
"I am the garden, I told you
that the girl I had seen for me there
in the garden, the time, and the day--
in the garden, in the garden--everywhere."

Then we were changed;
it looked in the garden,
and there in the black night--
I signed
that we were in the garden
to the girl I had so nearly known.

For my mother
in the garden, the time, and the day--
in the garden, the time, and the day--
in the garden, the time, and the day--

PRAYER

God, I can't see you out there in the darkness,
But I know you're there.
Are you listening to me, God?
Give me something solid to stand on.

George Labelle
Bartlett Training School
Lowell, Mass.
Typed Material.

PRAYERS

God, I can't see you out there in the darkness,
but I know you're there.
Are you listening to me, God?
Give us something solid to stand on.

George Labele
Parlier Training School
Lynch, Mass.
Typed Material.

TO THE CHRISTMAS STAR

O star whose wondrous shining
Led the way that Christmas night,
I've found you still are gleaming,
Giving out your guiding light.

For the chalice on the altar
Has a shining that is old,
Far older than the brilliancy
Of iridescent gold.

O Christmas star of holy dreams,
I breathe a wish to you:
If I, in darkness, lose my way,
You'll show the path that's true.

Josephine Ortolandi
Nardin Academy
Buffalo, N. Y.
From Nardin Quarterly,
Christmas Number, 1930.

TO THE CHURCH OF THE

O dear, sweet, wonderful children
and the way that Christmas night,
I've found you still are glowing,
Having not your fading light.

For the children on the altar
has a shining face is old,
For after years the brightness
of innocent gold.

O Christmas star of holy dreams,
I breathe a wish to you:
If I, in darkness, lose my way,
You'll show me path that's true.

Josephine Griffith
Berlin Academy
Berlin, N. Y.
1735 Berlin Academy
Christmas Eve, 1920.

CHRISTMAS

The golden sea of time rolls on,
The years ebb out and pass away,
Yet round us still the mem'ries throng,
Of that first, glorious Christmas day.

The gentle night had drawn its shades,
And silvery moonbeams filled the air
Above the town of Bethlehem,
That silently lay dreaming there.

But in the sky, unknown to men,
The angels placed a gleaming star
Above the town of Bethlehem
To guide the wise men from afar.

It did not shine on jeweled crown,
Or costly robes or sceptered hand,
Yet ne'er upon more kingly brow
Har star gleamed o'er that ancient land.

Upon a lowly manger bed
The World's Redeemer slept,
No pillow for the noble head,
Yet angels round their vigil kept.

The shepherds left their flocks to pay
Their homage to earth's new-born King,
While wise men came from far away
Their gifts of love and joy to bring.

Now centuries have rolled away
Since Jesus lay in manger low,
Yet in each heart on Christmas Day
We feel the Bethlehem star still glow.

Still through the darkness of our night
It sparkles with a light ne'er dim,
And down the years the summons bright
Still leads our wandering thought to Him.

Marguerite Cooper
W. Philadelphia High School
W. Philadelphia, Penna.
The Torch Book of Verse, pp.14-15.

CHRISTMAS

The golden star of Bethlehem
The yew and holly and holly
The yew and holly and holly
The yew and holly and holly
The yew and holly and holly

The golden star of Bethlehem
The yew and holly and holly
The yew and holly and holly
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The golden star of Bethlehem
The yew and holly and holly
The yew and holly and holly
The yew and holly and holly
The yew and holly and holly

THE STAR

Twenty hundred years ago,
Wise men watching, speaking low
In awe-hushed tones and accent slow
Looked off afar;
And there the wonders of the night
Seemed to have their beauty bright
Dimmed by one miraculous Light.
They saw the Star.

They knew the meaning of that sign.
Silent, they bowed before the shrine;
Following the light divine
They journeyed far.
"Oh, lead us, guide us", was their prayer,
Until they reached the city fair,
And found the Master sleeping there
Beneath the Star.

Marcella Bergman, 8A
Tappan Junior High School
Ann Arbor, Michigan
Tappan Treasure Ship, p.52.

THE STAR

Twenty hundred years ago,
Two men watching, speaking low
In snow-bushed Jordan and ancient shore
Looked off afar;
And there the waters of the night
Seemed to have their beauty bright
Dimmed by one starry light.
They saw the Star.

They knew the meaning of that sign.
Silent, they bowed before the shrine;
Following the light divine
They journeyed far.
"Oh, lead us, guide us," was their prayer,
Until they reached the city fair,
And found the Master sleeping there
Beneath the Star.

Wrote in Bergen, N.J.
Tapan Tapan High School
Ann Arbor, Michigan
Tapan Tapan, N.J., 1905.

THE CHRISTMAS CHILD

The world is young again . . it's Christmas now;
The child in everyone is born once more.
Far, far above the highest glist'ning bough,
There whitely burns the glory star of yore.

This sign once told the coming of the Christ,
The mighty King born to the earth, a Child,
And those who'd keep with him the ancient tryst
To childhood's simple faith are reconciled.
(On Christmas Eve there gleams a candle light
Where children wait the Holy Child by night.)

Beatrice Thoma
Scott High School
Toledo, Ohio
Typed Material.

THE CHRISTMAS CHILD

The world is young again . . . it's Christmas now;
The child in everyone is born once more.
Far, far above the highest gliding power,
There dwells the One the glory near of yore.

This sign came told the coming of the Christ,
The night King born to the earth, a Child,
And those who'd keep with him the ancient trust
To childhood's simple faith were reconciled.
(On Christmas Eve there glows a candle light
Where children wait the Holy Child by night.)

Hester Thomas
Good High School
Toledo, Ohio
Typed Hester

OUR SAVIOUR

The star that shone on Christmas night,
Flooding the earth with its golden light,
Revealed itself in the hearts of men,
For a Saviour was born at Bethlehem.

The shepherds were guided by the star,
To a little stable in a town afar;
And there in peace and joy they saw
Their Saviour in a bed of straw.

We all should go on Christmas Day,
To show our joy in our own way;
Receive Him in our hearts, that He
May be there till we're joined for eternity.

Marie Reilly
Nardin Academy
Buffalo, N. Y.
Nardin Quarterly
Christmas No. 1928.

OUR SAVIOUR

The star that shone on Christmas night,
Flooding the earth with its golden light,
Revealed itself in the hearts of men,
For a Saviour was born at Bethlehem.

The shepherds were guided by the star,
To a little stable in a town afar;
And there in peace and joy they saw
Their Saviour in a bed of straw.

We all should go on Christmas Day,
To show our joy in our own way;
Rejoice Him in our hearts, that He
May be there still with us for ever.

Marie Kelly
Larkin Lodge
Buffalo, N. Y.
Larkin Lodge
Christmas No. 1928.

THE FIRST CHRISTMAS

There was a hush o'er David's busy town,
 The shepherds watched their patient flocks
 by night,
 And Mary laid her new-born baby down
 When heav'n and earth were lit with wondrous
 light.

And in the east there shone a glorious star,
 And in its light the hosts of heaven sang,
 "Glory to God!" the chorus echoed far,
 And "Peace to earth!" the bells their answer
 rang.

A warmth of summer touched the frosty clime,
 The birds sang, flowers bloomed as it were May;
 Thus did it hap **in** unforgotten time
 In that great hour, the world's first Christ-
 mas Day.

And so today of peace and joy we sing
 In honor of the birth of Heaven's King.

Euphamie Allmond
 Salinas, California
 The Epworth Herald,
 December 19, 1931.

THE FIRST CHRISTMAS

There was a hush of joyous day,
The angels sang their praises
By night,
And Mary laid her new-born baby down
When Mary's and Joseph's life was
light.
And in the east there shone a glorious star,
And in its light the shepherds came,
"Glory to God!" the angels sang,
And "Peace to earth!" the angels sang
Tune.
A chorus of angels sang the first strain,
The angels sang, "Glory to God as it was Mary,
Tune this is the first strain
In that great hour, the world's first strain-
Tune Day.
And so today all hearts are glad
In honor of the birth of heaven's King.

Published by
The American
December 19, 1921.

THE FACE OF CHRIST

(From the Portrait by Hoffman)

Eyes of mystery, innocence
 Fixed on a distant star,
 Bright as pools in a pine grove
 Where the mirrored planets are:
 Precious looks of wonder, awe,
 Are in those depths of jet,
 Where in simple splendor
 The child-look lingers yet.
 Under the soft, fine texture
 Of His skin, there is suffused
 A gentle blush, a holy warmth,
 Where sunset tints are used.
 His hair, in rich, soft ringlets,
 Is black as a raven's breast
 That flies into the morning sun
 Where the glistening seraphs rest.
 I think, in a sudden, brilliant flash
 Christ saw beyond the sky,
 And felt with a quickening of the pulse
 God's great heart beating nigh.

Ruth Duhme
 John Burroughs School
 St. Louis, Missouri
J.B.S. Anthology, p.14.

TO A GARDEN

O quiet little garden on a hushed and brooding hill
Among the waiting, gray-green olive aisles,
I love to think that still the Master treads
Your many, winding, sun-splashed paths and smiles!

When softly crooning night winds stir the trees,
And mark the passing of the golden day,
Does Jesus still, within your moonlight peace,
Lay down His cares and pause awhile to pray?

O garden with a host of memories,
Dear quiet spot where Christ was wont to flee,
There is no other garden in the world
More wonderful than lone Gethsemane.

Mary Martha deBest (age 16)
Springville, Iowa
Obtained through a student at
Boston University.

TO A GARDEN

A quiet little garden on a hillside
Among the hedgerows, green and white,
I love to walk and feel the earth beneath
Your many, many, many, many, many, many!

When early morning light is on the trees,
And early the humming of the golden bees,
How good it is, when in your garden,
To feel the earth and grass and air so free!

A garden with a heart of mystery,
Your quiet spot where God is near to me,
There is no other garden in the world
More beautiful than this garden.

May the garden (and its)
Springtime, 1922
Gordon Brown & Robert
Brown University.

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EASTER PRAYER

Oh, God,
If I had only been
A tree, a flower
In that garden place,
I might have seen
Him walking there,
As did the Magdelene.

If I
Could greet my Lord as do
The everlasting
Anthems of the hills,
Or make so meet
My faith's confession
As the lilies sweet.

Yet God,
Give me small counterpart
Of Easter in the
Buds that wake and start.
Accept, dear Christ,
The unsung anthems
Of my joyous heart.

Lavinia Atkinson Harper
Tulsa Central High School
Tulsa, Oklahoma
Poetry, Vol. I, p. 19.

MYSTIC PRAYER

Oh, God,
It is not only now
I pray, a flower
In that garden place,
I want you near
And calling near,
So fill the daylight.

If I
Could meet my Lord as he
Has revealed us
And seen of the life,
Or made us meet
By his own revelation
In the little world.

Yes God,
That we shall understand
Of beauty in the
Name that we have and state.
Angels, men, children,
The human nature
Of the human heart.

Latent Attention Prayer
John Dewey, High School
Class, Chicago
Chicago, Vol. 1, p. 17.

AN EASTER THOUGHT

Had Christ not conquered death and grave
By His great suffering and pain,
Mankind would still be Satan's slave,
And faith itself would all be vain.

Bewildered soldiers stood amazed
To see, rolled back, the mighty stone!
By heavenly light they all were dazed
When from the tomb great brightness shone.

Three faithful women first were told
That Christ had conquered for all time;
That Christ had risen! and behold!
They doubted not the truth sublime.

Forth went these women of His choice,
In joyous faith, with one accord,
Bidding His followers rejoice
And praise the Risen Christ, the Lord!

Mary Murphy
Nardin Academy
Buffalo, N. Y.

AN EASTER THOUGHT

How tried our common death and grave,
By his great suffering and pain,
Whom we would still as Jesus live,
For his love would all be vain.

Rejoice, rejoice, good men and true,
To see, to see, the mighty Jesus!
By heavenly light they all were dead,
Then from the tomb great brightness came.

These faithful women there were told
That Jesus had conquered for all time;
That Jesus had risen and behold!
They doubted not the truth sublime.

Forth went these women of his choice,
In joyous faith, with one accord,
Singing the following verses
And praise the risen Christ, the Lord!

Very Truly
Arthur Kennedy
Buffalo, N. Y.

PEACE ON EARTH

"Let there be peace on earth," the angels sang;
Their praises echoed, ringing through the hills.
And every year, to celebrate that day,
The carol-singers praise the Prince of Peace.
Yet scarcely have the anthems died away
When men resume their strife, and needlessly
Cause tears to flow, and bring to many lips
A cry of anguish, or an angry curse;
And pleas for peace are greeted heedlessly--
What peace is there on earth?

On Christmas day
Men send each other gifts, in memory
Of God's gift to the world, His only Son,--
But even in the giving, selfishness
Asserts itself; men vie with one another;
Each tries to make his gift the costliest.
Not far away are children--famished, sick,
And shivering,--who sit and softly cry
For things they need, or want but cannot have.
Is there good will on earth? Then let it be
Made manifest, not only once a year,
At Christmas time, but throughout every month.

God help us all to see what we may do
To make Christ a reality on earth
And Christmas more than hollow mockery.
And somehow, may the star of Bethlehem
Direct us to the Son of God, who came
To be the Son of Man, and bear his sin,
And still his inner strife, and give him peace.

Louise Jensen
Rockford Senior High School
Rockford, Illinois
Typed Material.

POEM

O Star---Judea's plains were bathed
In shim'ring radiance; by your light.
The shepherds journeyed, wise men sought
Your flood of glory, dazzling bright.
You poured your heavenly beam upon
All men, the arrogant and low,
But only those meek in their hearts
Were guided by your silv'ry glow.

O Eastern Star---our triumphs here
Avail us naught; banish our pride;
Show us your brilliant gleaming rays
And guide us to the Christ Child's side.
Suffuse our hearts with meekness; send
Your golden light down from above
To pierce our darkness; show the way
To peace,
To purity,
To love.

Mildred Saewert
Bay View High School
Milwaukee, Wisconsin
Magazine World, Dec. 1930.

IS LIFE WORTH LIVING?

"Is life worth living?" Ask the lily fair
And softly petaled rose that fill the air
With incense sweet, thus giving back again
God's blessing to them in the wind and rain
And sunshine warm and bright.

"Is life worth living?" Ask the modest thrush
Who, when the day is done, in twilight hush,
From some low bush in quiet solitude
Pours out in melody his gratitude--
A benedicite

"Is life worth living?" Ask the towering tree
That stands beside the road in majesty,
Each spreading branch like some great sheltering hand,
Its shade protecting in a weary land,
Wayfarers worn and tired.

"Is life worth living?" Ask the kindly soul
Who turns aside from every selfish goal
To aid her neighbor in some dire distress--
King's daughter she, though in the humblest dress
And thus her blessing shares.

"Is life worth living?" Ask the white capped nurse
Who gently strives to mitigate the curse
Of careless, sinful living and bestows
Her tender care on sufferers--even those
Who take with thankless words.

"Is life worth living?" Ask the man who goes
Wherever there is need, to friends or foes,
And with him takes the holy written word,
Which comforts when its promises are heard--
The faithful man of God.

And all of these--from man of God to flower
Will answer make that in your every hour
You need not doubt that it is worth the living
If spent in service true, to others giving
The blessing you receive.

Thelma Bishop
Eastern High School
Washington, D.C.
Obtained through a student at
Boston University.

QUEST

I sought the face of Jesus
In every crowded street,
I scanned each hurrying person
A certain face to greet--
I thought, "The search is gruitless,
And yet the quest is sweet!"

I watched the toiling faces
Of factory men at work,
I saw their souls reflected
Through factory smoke and murk;
I saw grim prison faces
Where strange emotions lurk.

I sought the face of Jesus
In every child at play--
I watched for Him in women
At market time each day;
I scanned the sad-eyed faces
Along a silent way.

I found the smile of Jesus
Upon a neighbor's face--
And in my mother's living
I found His tender grace,
Within the sickroom portal
I saw His secret place.

I saw the eyes of Jesus
Within a motley throng,
I found the heart of Jesus
In a friendly heart and strong;
And heard the voice of Jesus
Within a singer's song!

Dorothy Tyrrel (age 16)
Piedmont, California
From the Boston Transcript.

THE

I sought the face of Jesus
In every crowded street;
I sought with weary feet
A certain face in every crowd;
I sought, "The Master is gone,"
And yet the quest is never made!

I watched the falling faces
Of lonely men at work;
I saw their souls reflected
Through factory smoke and mine;
I saw their eyes
Where strange emotions lurk.

I sought the face of Jesus
In every child at play--
I watched for him in women
As sunset finds each day;
I searched the one-eyed faces
Along a silent way.

I found the calls of Jesus
Upon a harpist's lute--
And in my sister's living
I found the human truth;
Within the shadows mortal
I saw the sacred place.

I saw the eyes of Jesus
Within a smiling throng;
I found the heart of Jesus
In a friendly hand and song;
And heard the voice of Jesus
Within a stranger's song!

Copyright 1911 (see 28)
Published by the
The Boston Transcript.

WAR

War!

Mud-slush.

Swish--swush--tramp, tramp, tramp!

The boys--the homesick boys,

The tired boys,

The mudcaked boys are marching.

France!

Machine guns. . .

Rat-a-tat--rat-a-tat.

Monotonous. . .

Droning....

Unceasing!

Krupp guns . . booming . . tearing . . rending

Life asunder.

Doughboys

"Making the world safe for Democracy!"

Wall Street!

Tickers. . .

Rat-a-tat--rat-a-tat--rat-a-tat.

Monotonous...

Droning...

Unceasing!

Prices ...booming...tearing...rending..

The little men unsafe--

Doughboys,

Making the world comfortable for Plutocracy!

And back to France.

Snipers--pickets--

Dealing death impartially

To mothers' sons!

"Lafayette, we are here!"

Spat!

"Saint Peter, we are coming!"

Dying... a wordless death...

Fate...sending him to glory...

What price glory...

War!

Mud--Slush.

Swish--swush--tramp, tramp, tramp!

Onward... ever onward...

Ever into the Beyond...

They crawl...slip...fall...

To rot!

War!

Gerald Dickler (age 13!)

George Washington High School

New York, N. Y.

Taken from Singing Youth, p.74.

WAR

Onward the ominous footsteps go,
 Clinking, **s**craping, sucking in the mud.
 All day long they go past
 Ever the same faces...set hard....
 Faces grim with the grime of a thousand such roads,
 Overhead, the sky--huge wispy grayness--
 Hovers, all wings, jealously waiting.
 Miles yet from the front when
 Out of the stillness streaks a river of living fire;
 It crashes to earth, searing, uprooting,
 And in its wake so many more lie by the road.
 Stop them---stop them! Ask them where they are going!
 Do they know?
 Do they know who sent him and why?
 Dear Father, before it's too late
 Turn them back.
 My three went like that--marching
 Straight ahead, and where are they now?
 Marching still straight ahead somewhere..
 Tell them; and cannot they see
 Those shadows laughing at them from the side of the road,
 Those shadows--men who have gone by once and returned
 to mock..
 Thousands and thousands of lives;
 Where are they going?....
 Cannot...they...see...?

Barbara R (age 17)
 Beaver Country Day School
 Chestnut Hill, Mass.

THE DUSTY ROAD

As o'er the dusty road we toiled,
Dwelling on those happy days
When you were a man and I your friend,
Living life as we thought good;
It darts to our minds of the wrongs that were done
To us, human beings of this dusty road.

When the vultures of war came flying our way,
Ripping and tearing our kin from us,
Taking our harvests and burning our crops,
Killing all hope of the harvests to come;
It darts to our minds of the wrongs that were done
To us, human beings of this dusty road.

Moses Saewitch
The James Monroe High School
New York, N. Y.
Poems, Vol.1, p.12.

THE DUSTY ROAD

As o'er the dusty road we rolled,
Dwelling on those happy days
When you were a man and I your friend,
Living life as we thought good;
It darts to our minds of the things that were done
To us, human beings of this dusty road.

When the violence of war came flying our way,
Hoping and fearing our kin from us,
Taking our harvests and burning our crops,
Killing all hope of the harvests to come;
It darts to our minds of the things that were done
To us, human beings of this dusty road.

Home Sweet Home
The James Monroe High School
New York, N. Y.
Harris, Vol. I, p. 12.

PLAYTHINGS

His toys are long forgot and laid away;
He left them in His manger bed of hay
Along with gifts of gold and incense rare,
The wise men brought, and kneeling laid
 them there.

And so at Christmas time we'll gladly sing,
All glory, honor, joy to Christ the King,
And once again seek out His rusted toys,
And heap them on our friends, our girls and
 boys.

Toys, toys, the world is full of tarnished toys,
And yet how small the greatest of their joys;
How futile is the gold that wise men bring;
How weak the arms that to its glitter cling.

For peace like His a warring world is crying,
For love like His the sin-sick souls are dying;
And fools still think they bless with heaven's
 joys
By giving back to Him His rusty toys.

Cassius Zuck
Rockford Senior High School
Rockford, Ill.
Typed Material.

MINUTES

His copy was found (copy) and (copy) was
he felt (copy) in the (copy) of (copy)
along with (copy) of (copy) and (copy) (copy)
The (copy) was (copy) and (copy) (copy)
that (copy).

And so (copy) (copy) (copy) (copy) (copy) (copy)
all (copy) (copy) (copy) (copy) (copy) (copy)
and (copy) (copy) (copy) (copy) (copy) (copy)
and (copy) (copy) (copy) (copy) (copy) (copy)
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Copy, copy, the world is full of (copy) (copy)
and (copy) (copy) (copy) (copy) (copy) (copy)
How (copy) (copy) (copy) (copy) (copy) (copy)
has (copy) (copy) (copy) (copy) (copy) (copy).

The (copy) (copy) (copy) (copy) (copy) (copy)
for (copy) (copy) (copy) (copy) (copy) (copy)
and (copy) (copy) (copy) (copy) (copy) (copy)
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By (copy) (copy) (copy) (copy) (copy) (copy).

Original (copy)
Presented (copy) (copy) (copy) (copy)
Presented (copy) (copy) (copy) (copy)
Typed (copy) (copy) (copy) (copy).

MY CODE

When I to myself resolve have made,
Numberless thoughts my mind pervade,
I stand at the very door of life
And plan how I shall meet the strife
Of men and women, grabbing all
The joy they can to grief forestall.

Have I the strength of will to say,
"That game's dishonest! I'll not play"?
Or if I'm tempted to drag in dust
My sacred virtue, bow to lust,
Will I say, "No! That is not right;
What God made holy, treat that light?"

Shall I select an elite knob
Of friends or brothers, be a snob?
Or shall my heart in love take in
Men of all nations as my kin?
Friendly to all, yet no man's fool,
Living out the Golden Rule.

This code of life may be up-hill
Live it? I should. Please God, I will!

William G. Green
Camp Year Book, 1929
Pennsylvania State Sabbath
School Association.

MY LOVE

When I to myself resolve have said,
Ambitious thoughts by mind conveyed,
I cannot of the very best of life
And then how I shall meet the strife
Of men and women, struggling all
The joy that can be given to mortal.

Have I the happiness of will to say,
"That man's a dreamer! I'll not say!"
Or is it better to dream in vain
My secret wishes, and to live
Will I say, "I'll be not like;
But I'll be like, I'll be like."

Shall I select an office good
Or first of all, be a good
Or shall my heart be torn in
Two by all nations as we live
Firmly as all, yet no man's love,
Living out the life of love.

This song of life may be up-tilt
Give it, I should, please you, I will!

William C. Green
New York, 1882
Copyrighted by the Author
London, England.

FOR A PICTURE OF THE CHRIST-CHILD

Thy little feet are pressed upon a sod
 Made beautifull by all the flowers of spring;
 Behind thee, star-like in their loveliness,
 The wind-blown apple blossoms ever sing.

Thou standest in this paradise of flowers,
 A child, in robe of simple, ungirt white,
 Thy little face is turned unto the heavens,
 With beauty of pure loving thought alight!

An aureole clings round Thy golden hair
 And gives a sweet, soft luster to Thine eyes,
 So blue, so tender, and so pitying,
 They vie in beauty with the soft spring skies.

Thy hands outstretched, implore for this poor earth
 A blessing from the Father, throned on high,
 The flowers' heads are bowed as if to say,
 "Pray, sister! For the Christ of love is nigh."

A little child, who standest thus in prayer
 For us Thy children, poor and blind and sad,
 Give me a heart that loves its fellow-men
 And prays, as Thou dost, for all mankind.

Dorothy Drake
 W. Philadelphia High School
 W. Philadelphia, Penna.
The Torch Book of Verse.

FOR A VICTIM OF THE CHINA-CHINA

The little feet are pressed down a sod
Laid beautifully by all the flowers of spring;
Behind them, star-like in their innocence,
The wind-blown apple blossoms overhang.

Now scattered in this garden of flowers,
A child, in form of light, and in white,
The little hand is turned into the mirror,
With beauty of pure loving innocent light!

In white-clike form the golden hair
And eyes a sweet, soft smile in their eyes,
No more, no more, and no, no more,
That is in beauty with the soft loving light.

The hands are pressed down, in form of light,
A child, in form of light, and in white,
The little hand is turned into the mirror,
With beauty of pure loving innocent light!

A little child, in form of light,
For the child, in form of light, and in white,
Give me a heart that loves the light,
And give, in form of light, for all children.

For the child, in form of light,
Give me a heart that loves the light,
And give, in form of light, for all children.

DARK MELODY

There's a haunt
In that mellow tone.
It's a haunt of sadness,
Born in sunshine;
It's a haunt of freedom,
Known in darkness;
It's a haunt of Africa,
And a lament of the south.

There's a prayer
In that mellow tone.
It's a prayer for courage
Born in struggle;
It's a prayer for gladness
Known in heartbreak;
It's a prayer for brotherhood,
And a deep prayer for love.

Oh, negro!
There's a faith
In your song,
A faith and a trust,
A trust and a power,
A power such as God gives.
Oh, negro,
Sing on!

Fredrika Morehouse
The Principia
St. Louis, Missouri
The Sylvester Memorial Volume
Second edition, p.41.

DAVE KELLEY

There's a sound
In that melody song.
It's a sound of sadness,
Born in suffering;
It's a sound of freedom,
Known in hardship;
It's a sound of Africa,
And a sound of the South.

There's a prayer
In that melody song.
It's a prayer for courage
Born in struggle;
It's a prayer for kindness
Known in hardship;
It's a prayer for brotherhood,
And a deep prayer for love.

Oh, negro:
There's a faith
In your song,
A faith and a trust,
A trust and a power,
A power such as God gives.
Oh, negro,
Sing on!

Frederick Douglass
The Liberator
St. Louis, Missouri
The Negro's Spiritual Heritage
Second edition, 1941.

POEM

There's another view of the question
Whatever the course we decide;
There's a double life in just living,
If we're seeing the other side.

There's another side to our city,
For we never can know all the strife
That is felt in the hearts of those people
Who are living a different life.

When we seek for the side that is distant,
And offer our services too,
There's even a new side of living
And we find the new life is the true.

Written by a Girl Reserve
After visiting a Settlement
House.
Taken from Guide Book for
Senior High School Girl Reserves.

There's another view of the question
whether the matter is settled;
There's a double life in just living,
It's not seeing the other side.

There's a double life in just living,
You see never and know all the while
That is this is the nature of these people
Who are living a different life.

There's a need for the whole world is distant,
And other and services too,
There's even a new side of living,
And we find the new life is the true.

Written by a Girl Reserve
After visiting a Settlement
House.
Taken from Guide Book for
Senior High School Girl Reserves.

THE PATH TO THE RAINBOW'S END

I watched the end of the dying day,
As the sun sank low in the sea,
And the dying God, it seemed to say,
With its parting cry to me:
"Follow the path on which I go,
The path to the rainbow's end,
Follow the path where the wind could glow,
To my home around life's bend.
Night comes soon, and with it death,
While I will always stay.
My power will forever last;
MAN'S life's a single day."
I stood and watched it going,
But could answer not its call,
For man is bounded by the earth,
And the earth has death for all.

Geroge S. Farmer
John Burroughs School
St. Louis, Missouri
J.B.S. Anthology, p.23.

EX CONCESSO

Let me, then, pass into darkness,
With slow, soft step;
Unknowing
When I may see
A breaking in the vastness.
Enough that this I think:
Darkness,
Descending to depths of noctivigation...
Lambent flame,
Rising to heights of irradiation...
Too much...to know...
Into the gloom, then, let me, God, go
With soft, slow step,
Unknowing.

V. Wood
Edward F. Searles High School
Methuen, Mass.
April 24, 1931.

EX CORDISSO

Let me, then, pass into darkness,
With soft, soft step;
Unknown
When I may see
A blessing in the darkness.
Though that I know
Darkness,
Descending to depths of mortification...
Lamenting time,
Rising to heights of irradiation...
Too much... to know...
Into the glow, then, let me, God, go
With soft, soft step,
Unknown.

V. Wood
Edward V. Charles High School
Hartford, Conn.
April 22, 1931.

WHY

Tired;
Tired of getting up in the morning,
Of rushing about all day,
Of falling into bed at night, exhausted.

Tired of the turmoil--the uselessness of it all.
The hatred and the cheapness;
The poverty contrasted with the luxury.
The bareness sharp against the splendor.
The wicked thrown against the saintly.

Philosophers think they know the reason of it all,
But they are wrong.
I know--
The answer is death.

Marguerite Griffith
Tulsa Central High School
Tulsa, Oklahoma
Poetry, Vol. I, p.27.

WY

lives;
Tried to get up in the morning
of feeling about all day
of feeling into his light, exhausted.
Tried of the trouble--the darkness of it all.
The father and the mother;
The poverty contrasted with the luxury.
The darkness sharp against the splendor.
The closed curtain against the reality.
Philosophers with every man the reason of it all.
But they are wrong.
I know--
The answer is death.

Reprinted from
The Journal of the
Tulsa, Oklahoma
Journal, Vol. 1, p. 27.

LAST NOTES

A lovely song it was, as sad and wise
As though a legendary swan had sung,
Thrilling at last the throat where silence lies
Cool to the stiffened heart with terror wrung.
And there was in it such a tenderness
As sleep may leave on faces, when the foil
Of life is dropped awhile, and weaponless
The stumbling swordsmen cease their swift recoil.
And in the stately lines there darking dwelt
Such fortitude of heart, such piteous pride
The poet surely at his side had felt
The plucking of a Messenger, denied.
How could they know that Death, too long deferred,
Could never teach, as life, so wise a word?

Margaret Demorest
Scott High School
Toledo, Ohio
Magazine World, October, 1930.

LAST WORDS

A lovely song it was, as sad and wise
As though a legendary swan had sung,
Thrilling at last the throat with silence free
Cool to the stifled heart with terror free.
And there was in it such a tenderness
As always may leave on faces, when the toll
Of life is rung, a bliss, and consolation
The stammering speechless ones their souls recall.
And in the stately lines there dwelt a glow
Such to the lands of heart, such glances wide
The poet surely at his side had felt
The glancing of a messenger, sent.
How could they know that death, too long deferred,
Could never teach, as life, so wise a word?

Margaret Bennett
East High School
Toledo, Ohio
Magazine No. 10, October, 1938.

SHADOWS

Lengthening shadows at eventide,
 So slowly, so silently away;
 Timidly, treacherously, trembling glide,
 Carefully, cautiously, creeping slide
 To roadsides at closing of day.

Forth from their homes, 'neath the hawthorn hedge,
 To fitfully play 'neath the moon,
 Forth from yon rocks, and from darkening ledge,
 Forth from the grasses that fan the road's edge,
 Fantastic weird shadows of June.

Spirit of Shadows, of lonely hours,
 Unstable thy messengers are,
 Moved by the wind, so fragrant with flowers,
 Slaves to the moonlight, subjects of showers,
 And fled when the day breaks afar.

Infinite Spirit, Spirit of all!
 Unlike these weak shades may we be,
 True to ourselves, and to Duty's call,
 Steadfast, unwavering, 'til we fall
 'Neath the Shadow of Death, fearlessly!

Mary Pauline Burns
 W. Philadelphia High School
 W. Philadelphia, Penna.
The Torch Book of Verse, p.12.

CHAPTER

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DEATH

Death is like the closing down
 Of the soft, dark night;
 Softly, gently, pressing one under
 The blanket of velvet darkness--
 Until suddenly the stars shine through
 Like the Father's eyes, gentle and calm,
 Bringing peace.

Eva Mackley
 Rockford Senior High School
 Rockford, Illinois
 Typed Material.

DEATH

Death is like the closing door
Of the soul, dark and cold;
Softly, gently, crossing our way,
The blanket of velvet darkness--
Until suddenly the stars shine through
Like the Father's eye, gentle and calm,
Bringing peace.

The Knicker
Hartford Senior High School
Hartford, Illinois
Typed Material

LONGING

I want to go far away
From this care and noise,
I want to roam in green fields all day,
With nature and God's toys.

I want to see glories untold,
Suns crowning high peaks,
Things that never grow old--
The cool darkness of night that speaks.

I want to go somewhere so much
That it seems to bring pain,
Oh, for birds, ferns, and such--
To feel cold, refreshing rain.

Why can't I go with the sunset
Away to lands unknown
Where love and God have met
And beauty and truth are one?

I want to live a free life
Riding over plains on the wind
Far from sorrow and strife,
When death is a friend who is kind.

Ruth Dart, Grade 9
Newton High School
Newton, Mass.

LONGING

I want to go far away
From this care and noise,
I want to roam in green fields all day,
With nature and God's rays.

I want to see glories unfold,
Guns growing high peaks,
Things that never grow old--
The cool darkness of night that speaks.

I want to go somewhere so much
That I want to bring back
Oh, for birds, ferns, and moss--
To feel cold, refreshing rain.

Why can't I go with the sunset
Away to lands unknown
Where love and God have met
And beauty and truth are one?

I want to live a free life
Hiding over plains on the wind
Not from sorrow and strife,
When death is a friend who is kind.

John Galt, Grade 2
Houston High School
Houston, Texas

111

FINALLY

Thoughts, dreams, a mind, a soul,
I have them all, but only one is mine.
Some may take my thoughts for theirs,
My words, exchanged, another's are,
My dreams were never my own; but then
I've one possession, truly mine--my soul.
To do with what I will, I have it,
Until that day when all alike
Shall heave their breasts and shout,
"My soul is clean, my conscience clear."
Shall I?

Erna Rice
The John Burroughs School
St. Louis, Missouri
J.B.S. Anthology, p.45.

FINALLY

Thoughts, dreams, a mind, a soul,
I have them all, but only one is mine.
Some say I'm a dreamer for I write,
My words, unheeded, another's are,
My dreams were never my own; but then
I've one possession, truly mine--my soul.
To do what I will, I have it,
Until that day when all alike
Shall have their power and light,
"My soul is clean, my conscience clear."
Shall I?

Erna Rice
The John Burroughs School
St. Louis, Missouri
L.S.S. Academy, p. 48.

HILLSIDE

At last the day is done,
A race of life that has been run,
And all things fade with the dying day,
As the sun sends forth his last long ray
To the sweet tired earth, in purple light,
While things grow dim before our sight.

So at the close of day
Comes the blessed time to pray.
We sit with God on the side of the hill,
And watch all nature grow quiet and still
And a last homing bird wings his way to rest
And the life of another day looks back from the
nest.

God grant an answer to a prayer,
Like on that sacred hillside there,
That at the close of my own life,
It may be free from strife,
And like a dying, shining day,
Reflect a light of purer ray.

Kathleen Tower
Camp Year Book, 1929
Pennsylvania State Sabbath
School Association.

WILLIAM

At last the day is here,
A time of light and joy,
And all things live and grow,
As the sun rises in the sky,
In the sweet light of day,
While things grow and live on.

So at the close of day,
Comes the blessed time to pray,
We sit at the side of the hill,
And watch all nature grow and live,
And a light shines in the way to rest,
And the life of man is made more sweet.

God grant an answer to our prayer,
Like our great Father in the air,
That at the close of every day,
It may be thus for us,
And live a life of joy,
In the light of God's love.

William Lloyd,
New York, 1888.
Published by the
Author.

SLEEPING ON A MOUNTAIN

Come with me, Peter, though you are dead, out on a mountain;
 By the dark ravine where marsh rose grows.
 Up yonder in the light-soaked air the eagle wheels
 On sun-smote wings.
 The fingers of the sea breeze comb my hair
 As your still fingers used to do.
 Dear Peter, if you are dead, are truly dead,
 (Because I feel your presence tremblingly),
 Then let Death, with her icy hands, lift up my face;
 For my free spirit shall forever dwell here in this air.
 Sit you down here beside me; let us talk of days
 Gone down into that great ocean of Eternity
 Which only God can measure. Feel the winds, all summer laden,
 Clasp you, tug you out into that lake of blue,--the sky.
 We are on the peak, and can look down
 The miles of rocks and trees and day, where silence broods
 In light-pierced clouds.
 The curved-winged bird dives, circles, in the sea
 Of wind. All around us breathes great beauty, color,
 Vibrant, tumultuous, exultant, free,
 Leading the vacant eye out o'er the ocean,
 Mist-shod, now purple, now green, all shot with foam.
 Peter, how pleasant is Eternity, if earthly air
 Can seem so sweet! As I look up and up, into the farthest reaches
 Of the sky, where blue melts into blue, I think that I can see
 An angel's foot upon the air touch and pass on.
 Time has no record here; that rock-pierced green
 Of mountains stretches on from dawn to dawn,
 Crowned here with hues of sunset, warm and brilliant,
 Here with pale-eyed stars, and yonder with the diadem
 Of sunrise. Time, Space, Infinity, like pulsing hearts,
 Trouble but gently the scented breeze. You are not far, I know,
 Because in all the rustles of the leaves, in every stir
 Of grasses, I see your tender touch. In the faint,
 Faint swish of ocean waters on the far, pale strand
 I hear your sigh. I look up to you--you look down,---
 'Twas ever thus, and now that you are gone
 The sunlight bursts around me, sudden, blinding,--
 All stands out as stark and clear as pain.
 But what care I for any thought of pain?
 I shall be out here looking glory in the face
 Until my body feels the gentle pang
 Of grasses nodding slowly in the wind.
 Only my eyes shall stay, like two fair gentians,
 Looking up to answer to the sky.
 And so I turn my head to left, to right,
 First unto the ocean, then unto the hills,
 I feel the caress of sleep, like cherubs' hands,
 And know how good it is
 To die!

Ruth Duhme
 John Burroughs School
 St. Louis, Missouri
J.B.S. Anthology, pp.15-16.

TO THE FATES

To all, who with the love of living, hold
To life, as if 'twere life that makes us free,
Comes Death, personified by ruthless Three
Who spin, who twist, who sever--and who mold
The lives of men as if from molten gold;
A single thread from Clotho's distaff, she
Did pass me to Lachesis' hand to be
Then twisted in the cloth of life; grown old,
Atropos cuts the thread. So haste ye, Fates,
That by your work man's life will pass from birth
To death. Then spin, O Clotho, spin my thread,
And twist, Lachesis--take my paltry hates
And loves, and yield me as you deem my worth,
To the grim blade--e'en then I'll not be dead.

Hugh Cunningham
Central High School
Tulsa, Oklahoma
Poetry, Vol. I. p.14.

TO THE WIND

To all, who with the love of living, hold
To life, as if 'twere life's last hour, as free,
Those words, remembered by the living, hold
Who still, and still, who never--and who hold
The lives of men as if from heaven, hold;
A single thought from heaven's hand, and
Did pass me to the living, hand to hand,
Then twisted in the coils of life, grown old,
Amongst the living, hand to hand, and
That by your work men's life will pass from
To death. Then still, O death, O death,
And still, death--death by death, and
And love, and yield me as you have my work,
To the great death--as death, I'll not be dead.

W. G. S. S. S.
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